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The UNITARIAN

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MAKING THE MOST OF THINGS.

A SERMON BY REV. ALFRED GOODING, PORTSMOUTH, N.H.

"Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things."—MATT. xxv. 23.

One of the most important lessons which advancing civilization teaches us is this: that human happiness and well-being depend not so much upon the abundance and magnitude of favorable circumstances as upon our ability to extract from all circumstances the utmost that they contain for us,—in brief, upon the art of making the most of things. Human life may be compared to the process of gold-mining. Until of late in this latter industry it was only in working ore of a certain grade of richness that any profit could be found. The method of separating the gold from the quartz by smelting was so costly that a vast deal of gold-producing territory had to be left untouched because the expense of working it would have exceeded the profits. Of late, however, owing to the discovery of the so-called cyanide process which has reduced by one-half the cost of treating the ore, all this territory has become valuable. We are told that the great bulk of the precious metal which is mined in South Africa and at Cripple Creek in Colorado is taken from this low-grade ore which modern science has made available.

Herein, as I have said, lies a suggestion for us who are delving in the hard ground of human experience. We are apt to think that the desirable things of life—material gain, comfort, pleasure, happiness—can be extracted only from certain favorable conditions, and that it is not worth while to attempt to work less promising ground. But the truth is that, if we will adopt the wise, economical, and scientific methods which we see others using, we can make this unpromising ore pay very well. We can often get from it more of the pure gold of satisfaction and contentment than is yielded by the less skilful treatment of richer material.

Let me illustrate this truth, first as it appears in the most practical and prosaic affairs of life. Here we can find great help in observing the methods which obtain among other peoples. So, for instance, in the matter of economy, of saving, how much we can learn from the French! As a people, we rather despise small economies. We think it beneath us to practise them in providing for the table by purchasing the cheaper sorts of provisions, less expensive cuts of meat, and the like. We think that the pleasures of the palate cannot be had except through costly provisions. This is a peculiarly American delusion. It is not shared by the Frenchman, who yet has better food than the American because he applies to his less expensive materials the art of skilful cooking and flavoring. He makes the most of them; while we, I think, too often make the least of our superior and costly table supplies.

Similarly, in the prudent accumulation of money, in the laying-by of savings for a rainy day, we have a great deal to learn from the French. Hamerton, the artist, who took pains to secure a very accurate knowledge of French family life, says that "the first object of the Frenchman's ambition is to owe no man anything; the second, to make such provision for his family that in case of misfortune in health or business they may not be cast naked upon the world."

In the pursuit of these two ends he has developed a simply astounding talent for economizing. No saving is too petty to be worth making. One of Hamerton's neighbors saw him putting gummed markers into a book that he was reading. "Who prepares these?" he asked. "I prepared them myself." "What, do you buy gum? Why you might economize that by keeping the gummed margins of your sheets of postage stamps." The economy here, says Hamerton, would be about two pence a year. In such ways as this an income which would seem to an American pitifully small and inadequate, and out of which he would never think of saving up anything, is made by these ingenious people to yield an annual surplus for investment. It is said that the greater part of the hundreds of millions which were sunk in the Panama Canal enterprise came from the small savings of farmers and shop-keepers all over France,—a really pathetic aspect of that colossal *fiasco.* I do not hold up these habits of economy as an unalloyed good, for I believe that complete absorption in petty saving is injurious and even fatal to the higher qualities of man. Yet the motives underlying those habits—namely, the desire to be free from debt, and to provide for the future of one's family—are such as we should all cherish; and, as a help to making the most of our circumstances, the example of the prudent Frenchman is well worthy our attention.

Again, in the matter of pleasures, amusements, recreations, which are so essential to our well-being, it often used to occur to me, when I lived as a student in Germany, how much we had to learn from the people there. I suppose that the average German has not a tenth as much money to spend on recreations as the American, but he has acquired the art of making the most of what he has; and he undoubtedly gets more out of it than we do out of our larger expenditures. He finds more delight in simple and oft-repeated pleasures—an afternoon spent in a music-hall or a public garden, or on an excursion into the country—than we do in our infrequent and costly amusements. I think that one of the most charming features of German life is this apparently universal capacity of getting wholesome enjoyment out of things which are so inexpensive that they are practically accessible to all, and even the humblest existence has its share of real pleasure.

But we do not need to observe the ways of foreign peoples to become convinced that the true art of life consists in getting the utmost out of our circumstances, in making the most of things. Common sense teaches us that. We all recognize the truth in those familiar lines of Browning's:—

> "The common problem, yours, mine, every one's,
> Is not to fancy what were fair in life,
> Provided it could be; but, finding first
> What may be, then find how to make it fair
> Up to our means."

And there is a real pleasure in this making things fair up to our means, which the person of unlimited means knows very little of. I have often heard people say, and I agree with them, that it must be deadly dull to be able to have instantly everything that one has the least desire for, no need of planning, arranging, no chance for the exercise of ingenuity. The immediate satisfaction of every wish must soon bring satiety and even disgust. You can observe this even among children in all their freshness of experience. Which is the happier, the child whose nursery is a complete toy-shop, filled with the very latest devices of this ingenious age, or the child who has a heap of sand or a snow-drift to dig into, scissors, and a piece of paper, and enough string to drive the rocking-chair with? There is no greater pleasure either for the child or the adult than is involved in the exercise of his faculties upon the world about him, in adaptation to circumstances, in making the most of what he has.

We shall do well, then, to adopt Browning's view of "the common problem," that it lies not in "fancying what were fair in life," but in making the best use of the conditions in the midst of which we live, remembering that, just as in the gold fields a lower grade of ore which was once considered worthless is now made to pay large profits, so in human experience, by employing an additional degree of industry, faithfulness, and application, we can get profit out of very limited and unpromising conditions. We often think, for instance, that large intellectual gain, the acquisition of knowledge, is possible only to the possessor of

leisure, the man whose time is all his own. We, with our stated occupations, covering most of our waking hours, cannot read and study much; and so intellectual culture is really beyond our reach. By consequence we put our scattered moments of leisure to no particular use, regarding them as the poor-grade ore used to be regarded, not worth working. We need to be reminded that, if we will consent to apply to these unpromising fragments of time a special degree of industry and mental application, they can be made to yield noble profits. Encouraging instances of this occur to us in the lives of such men as John Stuart Mill, who wrote his "Logic," his "Political Economy," his profound essays upon kindred themes, demanding infinite study and research, in the spare hours of his career as an official in the East India Company's house. Small though our opportunities for culture may be, it is astonishing how much we can extract from them by dint of special effort,—how much in even an hour a day we can add to our knowledge of science, history, literature.

And, if we are bound to make the most of our limited leisure, the same duty devolves upon us with respect to the various gifts and capacities with which nature has endowed us. Unless these are more than commonplace, we are apt to follow the example of the slothful servant in the parable, and leave our humble talent unused. We think that this unpromising grade of ore is not worth working. How often we hear people ridiculing those who without possessing any special aptitude for art or music are bent upon acquiring some degree of skill in those interesting branches! What is the use, it is asked, of trying to do what nature never intended us to do? Let us leave these things to those who have a genius for them, who are born to do them. But I have no sympathy with such utterances. If we are to believe the testimony of many to whom we should attribute without hesitation the mysterious quality which we call genius, their success was due not to any special endowment of nature, but to *hard work*. "Genius," said Buffon, "is *patience*,—nothing more." "If I have done mankind any service," said Newton, "it is due to nothing but industry and patient thought." And George Eliot defined genius as "an infinite capacity for taking pains."

We all personally know people who, without any special gift for such pursuits, have, by dint of determined effort, become accomplished and agreeable singers and players and skilful artists. They had not much talent to begin with, but they have made the most of it, and in the race for success have outrun many to whom nature has been more kind, but who lack the "gift of continuance." Are we not, then, justified in believing that industry, labor, can, in a large degree, make up for lack of marked genius? If we possess a moderate aptitude for this or that pursuit, may we not have confidence that by making the most of it we shall find ourselves eventually not far from the goal which we seek? I commend this consideration to those young people who, after pursuing music or painting for a while, become discouraged about it, and are on the point of giving it up because they have no extraordinary aptitude for it. Let them but make the most of what they have, and I can assure them that they will gain that which will be a perpetual joy to themselves and a source of delight to others.

It devolves upon us, also, to make the most not only of ourselves, but of our fellow-beings with whom we have most to do,—our acquaintances and friends. We do not often come into personal contact with great minds, and, when we do, the result is frequently disappointing; but let us get what we can from the ordinary and inconspicuous people of daily life,—people like ourselves. There is more there than we suspect, deeper feelings, greater thoughts, nobler faiths and hopes. As Lowell said:—

"Each reflects in joy its scanty gleam
Of heaven, and could some wondrous secret show,
Did we but pay the love we owe,
And with a child's undoubting wisdom look
On all these living pages of God's book."

We do not see into these depths of personality, because we take no pains to do so. Instead of making the most of others, we make the least of them, rarely seeking to go beneath the surface of their lives to find the thought that is deeper than all speech, the feeling that is deeper than all thought. I recognize indeed the truth in those lines of the poet,—

"We are spirits clad in veils;
Man by man was never seen;
All our deep communing fails
To remove the shadowy screen.

"Heart to heart was never known;
Mind with mind did never meet;
We are columns, left alone,
Of a temple once complete."

Yes, there *is* a depth in human nature to which we cannot penetrate, but let us go as far as we can. Let us not be satisfied with the superficial intercourse of society, but seek the interchange of thoughts and ideas and experiences. Any means to this end is worth encouraging,—the classes, clubs, organizations under whatever name, which are springing into being so rapidly, having for their purpose intellectual gain, the acquisition of knowledge, the exchange of thought, the making the most of ourselves and the most of others.

Let us, then, go on through life, making the best use of it, of what we have and are, our means, our leisure, our opportunities, our natural gifts and capacities, insignificant though these may be. And, even when things occur that seem to take all interest, value, and beauty out of life, and to turn it into a dreary blank, let us still make the most of what is left, fragment though it may be, opportunities of usefulness, of growth, of service; for these can never be taken from us, nor for a great while, I trust, the satisfaction and joy of using them.

"No night so wild but brings the constant sun
With love and power untold;
No time so dark but through its woof there run
Some blessed threads of gold."

OUR CHURCHES.

KING'S CHAPEL.

First Episcopal and First Unitarian Parish in New England.

Few among the thousands who pass and repass the corner of Tremont and School Streets, Boston, fail to notice the ancient granite structure that lifts itself up modestly among the tall buildings by which it is surrounded. This is one of the most famous ecclesiastical localities in North America. This old building, though not two centuries old, stands on the site on which the first Episcopal church in New England was erected.

It is over two hundred years ago that Rev. Robert Ratcliffe, a clergyman of the Church of England, landed in Boston, then a town of eight thousand inhabitants, and made the request that he might be allowed to hold the services of his church in public. Permission was given to him by the public authorities to officiate in the library of the town house, where a temporary pulpit was erected, and twelve forms were introduced for the seating of those who might attend it.

Before this time no services of the Church of England had been allowed, and the first meetings held at this town house were attended by a curious throng to whom they were a great curiosity.

When Gov. Andros and his lady arrived in Boston, they were not satisfied with this humble presentation of the mother church. He sent word to the officers of the Old South Meeting-house, then the most attractive place of worship in town, asking that he might have the use of their meeting-house for holding his own services. He was refused. When this request had been refused two or three times, he appeared one day at the head of a party, and demanded that the sexton should open the door and ring the bell for a service. He had the authority to force an entrance into the church, and for two years the Old South congregation was forced to allow the Church of England people the use of their sanctuary. By this time the lot had been secured on which King's Chapel now stands, and a fair-sized, modern building had been erected, which was the first Episcopal church in New England.

As long as the royal governors had power in Massachusetts, this chapel had the position of the court church, and thither flocked the dignitaries, the military leaders, and all other persons who belonged to the English Church. The chapel was looked upon by the Puritans as an innovation, and its growth was resisted. Indeed, it was a foreign element from the beginning, and was associated with acts of tyranny and persecution, such as the Puritans had endured in the Old World.

As Boston grew in commercial importance, more Church of England people came to reside here, and the chapel was so well filled that it became necessary to start a new

place of worship. This led to the erection of Christ Church in Salem Street, which was then the residential quarter of the best people in Boston. In 1723 Dr. Timothy Cutler, who had been at the head of Yale College and had become convinced by the study of Hooker's "Ecclesiastical Polity" of the necessity of episcopal ordination, was called to be the rector; and in 1734 the minister at King's Chapel took part in laying the corner-stone of Trinity Church on Summer Street. This enlargement was due partly to the increase of the Church of England people by conversion, but mainly to the increase of these people by coming from abroad.

Already the elements were gathering for the outbreak of the Revolution, and the lines were sharply drawn between the Loyalists and the Puritans. At about this time an effort was made to obtain a bishop from England for the scattered parishes in the American colonies; but it led to nothing, the religious condition of New England being so hostile to the English Church that it was not thought wise to insist upon this act. The first chapel was soon felt to be inadequate for the congregation, and in 1741 a movement was begun to rebuild.

In 1749 the corner-stone of the present chapel was laid, but the building was not completed for several years. Meanwhile the congregation was temporarily removed to Trinity Church. The stone of which the chapel was built came from Braintree, where it was taken from the surface of the ground, and was thought to have exhausted the granite in that section. The portico was not completed until 1789, in which year Gen. Washington was in Boston, and attended an oratorio in the chapel, which had for its object the completion of the portico. At the time of the Revolution the rector, Rev. Henry Caner, fled to Halifax, with the king's troops, taking off with him the church registers, the plate, and the vestments. The chapel was then closed until late in the year 1777, when the Old South Society occupied it, while its own meeting-house, which had been roughly used by the British troops as a riding-school, was undergoing repairs.

In 1782 the church was reopened by the remnant of the old society, with James Freeman as reader. When they came to take stock of their opinions, they found that their views had substantially changed, and that they no longer accepted the Trinity or believed in the divinity of Christ. This led to a revision of the liturgy, from which these statements of belief were eliminated. At that time there was no bishop in America to give Mr. Freeman ordination. Bishop Seabury was consecrated in 1784, and Bishops White and Provoost were consecrated in 1787. Application was made to Bishop Seabury to give Mr. Freeman holy orders, but he refused. Then Bishop Provoost was approached, and, being a latitudinarian, it was hoped that orders might be obtained from him, but he was also inflexible. Mr. Freeman then took the matter into his own hands; and, in the belief that all the powers of the church resided in a congregation, he was ordained by one of the wardens, and thus King's Chapel passed out of the jurisdiction of the Episcopal Church in America, and became the first Unitarian congregation in New England. It was a great loss to the Churchmen of New England, and it antedated the great Unitarian defection by some thirty years. Dr. James Freeman was the grandfather of the late Dr. James Freeman Clarke. He remained in charge of the parish until 1836, passing away in the same year in which the venerable Bishop White died. He was a man of strong convictions, devoted piety, gentle in his spirit, a good pastor, and a fine example of a liberal mind and a saintly spirit. He was succeeded by Rev. F. W. P. Greenwood, who not only maintained the prestige of this ancient parish, but was one of the leaders of the Unitarian body in New England. He was gifted as a scholar, and stood among that refined and highly cultivated company of preachers who went out from the Puritan body and embraced the Unitarian faith. They represented the flower of the New England clergy, and accomplished a work in the liberalizing of religion which is broadly and freely acknowledged to-day. Dr. Greenwood was one of the editors of the *Christian Examiner*, and, though not a man who made his mark by independence or virility of thought, left an impression of singular purity of character and elevation of spirit. Indeed, the pas-

torates of Dr. Freeman and Dr. Greenwood gave a character to King's Chapel which it has always retained.

In 1846 Dr. Ephraim Peabody began a service which lasted until 1856. Among all the pastors that King's Chapel has had, perhaps, Dr. Peabody has left the strongest impression. He was a man whose warmth of heart and delicacy of perception and strength of mind and persuasive manner combined to give him unique power. He was in mature life before he entered upon his work at King's Chapel, and he brought to it such rare gifts of consecrated ability that he grew stronger and higher every day among the congregation.

He was more than the pastor of that flock. He looked out into the community, and attempted to improve the social life of the people. He was in sympathy with all that was best in our social and civil life; and, though his sermons were of a very high order, and expressed a devotion to spiritual ideas that was not common in his day, his life was even better than his sermons, and his early death, at the age of forty-nine, has never ceased to be lamented by those who knew him. He presented a type of the Christian character that is as rare as it is precious, and it has been the fortune of the congregation at King's Chapel for the whole period of its history to gather into its pulpit the choicest and the best men in the Unitarian body.

President Walker, the late Dr. Andrew Peabody, the late Dr. Frederic H. Hedge, and Dr. J. H. Morison were among the choice spirits who have officiated in this place of worship within our own memory; but none of them have left a choicer impression than that made by Dr. Ephraim Peabody. Any one who wishes to obtain an impression of what his power was will find it in listening to his son, Dr. Francis G. Peabody, who is the Plummer Professor of Morals at Harvard.

In 1861 Rev. Henry W. Foote became the rector of King's Chapel, and for some thirty years maintained himself there with singular discretion, great loyalty of conviction, and a growing spiritual power. So modest was he, so gentle and retiring, that it was not until after his death that the extent and variety of his gifts were fully appreciated. While there was little in this ministry that attracted the outside world, there was a spiritual service rendered to his people that was deeply appreciated; and the memory of Henry W. Foote is as fresh to-day in this ancient parish as if he had passed away but yesterday. These four men, by their saintly lives, by their devoted service, and by their singular illustrations of the gifts and graces which belong to the Christian ministry, have given an atmosphere which is peculiar, and which has been one of the sources of its power. To the outward eye it is a congregation that, though highly cultivated, and noted for the wealth and charity of its members, is not immediately felt as one of the active forces in Boston. It has always been a strictly family church; and the people have been kept within its traditions, exercising a conservative spirit in their worship, their pulpit, and their social opportunities. But, when gifts have been required for any great common object, these people have always been the equals of Trinity Church in noble and generous deeds. There is probably no other congregation in the United States with which it can be compared. It is not to-day a fashionable church. The people who wish to attract attention to themselves go elsewhere; but for sterling merit, for the plain and abiding qualities of Christian living, and for the use of their gifts according to their opportunities, these people are said to live up to their traditions, and to do their part in the religious work in Boston.

In calling Rev. Howard N. Brown from Brookline to fill the place made vacant several years ago by the death of Mr. Foote, the congregation of King's Chapel chose a man who has in a conspicuous degree the gifts and graces which are required for the position. Probably no one could have been found in the Unitarian body better qualified for this place. Mr. Brown is a strong believer in the liturgical service, is conservative in his temper, and almost evangelical in his spirit. He preaches virile sermons, which read as well in print as they sound to the ear in delivery, and has already brought back the parishioners, who had become scattered during the long interregnum. The church will seat in all 1,100 persons; and, though one never sees it full, except on some great occasion, every pew is occupied, and the spirit of this old family

parish is something unique amid the changes and disintegrations of our modern life.

Few men could meet the demands of such a parish without failure. The people are, for the most part, as highly cultivated as their minister; and they may be presumed to be fastidious in regard to their preaching. They want neither sentiment nor rant, but a clear, simple, honest presentation of the truth, and that relationship of the pastor to the people which is implied in spiritual oversight. There is something unique in this congregation to-day.

It is a peculiar impression which one has who visits King's Chapel for the first time at a service. The interior is painted white, while the pews are upholstered with a reddish material that softens the dazzling white of the walls, and gives a wonderfully home-like impression. The pews are in the old style, square in form, and with double rows of seats for each in the body of the church. They represent the family idea, and King's Chapel never looks like itself unless you see them filled with parents and children to overflowing. The reading desk is in front of the pulpit, and the narrow and winding steps by which the preacher reaches his place are as quaint as one could wish.

It is plain that in its present uses this place of worship has been alienated from the church to which it belonged. The chancel windows are wonderful pieces of English stained glass; and the legends on the walls, the commandments, and the Lord's Prayer, bear their silent witness to another faith and another service. Around the sides of the church, under the galleries, are, not the stations of the cross, but the memorial tablets of the great and mighty personages who have been connected with King's Chapel in the past, and whose friends have sought to preserve their memory in Latin epitaphs and by emblazoning their coats-of-arms. The latest mural tablet of this sort is the one erected to the memory of Oliver Wendell Holmes, who was one of the most distinguished members of this congregation.

One may well ask what is to be the future of this ancient parish and its present congregation. It has been remarked that there are two down-town churches that are destined to remain. One is Tremont Temple, and the other is King's Chapel. Two places of worship more strongly opposed in tradition and spirit could not be named. Tremont Temple deals chiefly with the present, and is an important factor in the receiving of strangers into our Boston religious life. King's Chapel stands for another purpose. It has maintained its existence through two centuries, chiefly by family succession. Though in the beginning it was a poor parish, it has long since been the home of some of the first and best families in Boston. So long as these families continue, so long there will be a congregation at King's Chapel. No one wishes to see this old parish changed in its character or its worship. It would be a great mistake to give up its Prayer Book. It is one of the most interesting religious relics in North America, and it is the conviction of the minister and his people that they have supreme obligations to the past in which lie the usefulness and the power of King's Chapel. It has never refused to do its part in the common religious work of Boston; and, much as it is the cynosure of Unitarians, it is scarcely less, even in its present position, an object of reverent interest and sympathy to Churchmen.

Such a relic of the past ranks with Christ Church in Salem Street, and the Old South Meeting-house, in point of permanent interest. It is one of the places which every loyal American wishes to visit; and in its burying-ground it takes us back to the days of the colonists, and from its organ we hear the same solemn sounds which delighted the fathers of New England.

Let us do our duty, and pray that we may do our duty here, now, to-day, not in dreamy sweetness, but in active energy, not in the green oasis of the future, but in the dusty desert of the present, not in the imaginations of otherwhere, but in the realities of *now*.—*Canon Farrar.*

We are apt to forget, amid the pressure of life's burdens, that the divine Love is personal, individual, discriminating, and unchanging, and that, through ways that we know not, the Lord is leading us on. When we seem the most deserted, he may be drawing us nearer to himself.—*Observer.*

GOD OR MAN?

A Brief Examination of the Doctrine of the Deity of Jesus Christ.

By REV. HERBERT MOTT,

Of the Westminster Church, Providence, R.I.

STATEMENT OF THE DOCTRINE, WITH A BRIEF SURVEY OF THE ARGUMENTS COMMONLY USED IN SUPPORT OF IT.

Statement of the Doctrine.

So called *Orthodox Christianity* teaches the Deity, or Godhead, of Jesus. Not merely that he was divine, but that he was God Almighty.

Unitarian Christianity teaches the divine humanity of Jesus. Not that he was God Almighty, but that he was a divine man, a man filled with the spirit of God, differing from other men in *degree*, but not in essential nature; for every man and woman is a child of God, and therefore divine.

Unitarian Christianity, therefore, does not deprive Christ of his divinity, but extends his divinity to all the race.

NOTE.—Observe the difference between the terms "Deity" and "Divinity." They are often confused in a misleading way.
Deity usually means Godhead, God himself.
Divinity usually means godlike, divine; that is, partaking of the divine nature, having godlike qualities.
In this sense the term may be used of Jesus.

A BRIEF SURVEY OF THE ARGUMENTS COMMONLY USED IN SUPPORT OF THE DOCTRINE OF THE DEITY OF JESUS.

First. Argument from the Greatness of his Love.

The evidence of his Deity is the greatness of his love. God is love. Jesus was God because he had so much more love and sympathy and charity than any other man ever had.

Granted that Jesus possessed a greater love for his fellow-creatures than any one who had gone before him. How would that prove him to be more than man?

If Plato had a greater intellect than any philosopher who went before him, we should say that proved him to be not more than a philosopher, but simply the greatest among philosophers. So the possession by Jesus of more love than any man who preceded him proves him to be not more than a man, but the most loving among men.

But it may be said it is impossible for a mere human being to love as he did. Who shall set a bound to the possibilities of human love?

When Jesus gave to his disciples the two great commandments of love to God and man, he set no limit to that love. On the contrary, he expressly affirms that there are no limits to what we must strive to attain, and therefore to what we are capable of attaining, in that direction.

There could not be a more unqualified affirmation of the boundless capacities of the human soul than the tremendous injunction,—"Be ye perfect, even as your heavenly Father is perfect."

In face of this, who can venture to assert that the love manifested in the life of Jesus was beyond the power of a man?

Again, What is the test of love?

It is the willingness to give of self for the sake of the beloved. Jesus gave all,—thought, labor, life. He was willing to endure whatever had to be endured in the service of man. A glorious sacrifice. But it is surely an injustice to the human race to say that he alone has been willing to do this. There have been many holy men and women who have given all, and suffered all for the sake of their fellows.

This does not take away in the least from Christ's title to the leadership of men. That title is his due, not because his

love and sacrifice were more than human, but because his conceptions have a broader range and sweep, and his ideals a nobler aim than those of any other religious teacher.

Second. Argument from his Sinlessness.

Christ was without sin, and therefore cannot be human.

There is nothing to show that it is impossible for a human being to be sinless. Jesus himself urged his followers to strive to become perfect.

With regard to this particular instance,—namely, the sinlessness of Christ,—we must ask what evidence is there for it?

We cannot affirm a man to be sinless unless we have accurate knowledge of the whole of his life. Now, the only part of Christ's life of which we have any knowledge is the period covered by the last three or four years of it. As we are ignorant of what happened during by far the larger part of his life, how can we assert him to have been without sin?

It may be said we have a right to assume, from the perfection of the part we do know, that the rest was also perfect. And yet we are told that he "grew" (Luke ii. 40), and that he "advanced in wisdom and stature, and in favor with God and men" (Luke ii. 52).

How could he advance or grow if he were already, from the beginning, perfect? To grow, increase, advance, is to develop from an imperfect toward a perfect state. If Jesus "grew" and "advanced in wisdom," he must at one time have been less advanced; that is, he must have been subject to imperfections of development. And we cannot conceive of an imperfectly developed being as absolutely free from error and wrong.

It may be contended that we are expressly told he was without sin. "In all points tempted like as we are, yet without sin" (Heb. iv. 15). But by whom are we told this? Not anywhere by the Gospels: the expression is in the Epistle to the Hebrews. Now, the Epistle to the Hebrews is by an unknown writer. Only the later MSS. have the name of Paul attached. "It is already one of the firmly established results of scientific Scriptural research that Paul cannot have been the author" ("Short Protestant Commentary," iii. 117).

Further, this Epistle, while containing many fine things, is inaccurate in questions of fact. Observe its description of the Jewish tabernacle (chap. ix. 4). The author erroneously places the golden altar of incense in the Holy of holies, whereas it stood in the fore tabernacle according to Exodus xxx. 1–6 and Leviticus xvi. 18.

Similarly, he erroneously places the golden pot of manna and Aaron's rod in the ark of the covenant, which, according to 1 Kings viii. 9, 2 Chronicles v. 10, contained only the tables of the law.

Is it reasonable to take the brief and isolated statement of an anonymous and not strictly accurate Epistle as proof of so extraordinary a thing as the sinlessness of Christ?

It would be far from sufficient evidence, even if everything else were confirmatory; but this is not the case.

Jesus is described as growing, and as being subject to temptation; and we know from his terrible invectives on several occasions that he was capable of being carried away with passionate anger. It is very difficult to believe that such a nature, with all its matchless beauty, sweetness, and nobility, should not, in the course of its progress and expansion, have sometimes erred.

Third. Argument from the Nature of his Work.

Christ was God because of the nature of the work he did.

How can Christ's Deity be proved from the nature of his work?

By showing that it was of such a kind as to be impossible to man, and possible only to God.

How can it be shown that Christ's work was impossible to man?

By showing that it differs from all human work, not merely in degree, but in nature and kind. A difference in degree will not suffice, because there is no perceptible limit to the possible development of human powers. We must show that Christ's work was altogether of a *different nature* from anything man had ever attempted. And this cannot be shown.

What was the nature of Christ's work? what did he do? The *first* and more rigidly orthodox view is that he redeemed men from the wrath of God on account of the fall of Adam, but the fall of Adam is a myth. The only evidences for it are the first two chapters of Genesis; and all modern criticism agrees that these two chapters are not the record of an actual event, but a poetical and figurative tradition,—a poem, not a history.

Now, it is clear that, if there was no fall, there was no wrath on the part of God; and there can be no need of a redemption from that wrath. The work of Christ, therefore, did not consist in the redemption of men from the wrath of God.

The second view of Christ's work is that it was one of revelation and of quickening example.

He taught in a more effective way than had ever been done before the Fatherhood of God, the brotherhood of man, the supremacy of love; and he convinced men of the truth of what he taught by the absolute sincerity and beauty of his own life.

He produced a new type of character, one in which self-forgetfulness, humility, love, are the impulses.

He was thus the source of new life, of nobler aspirations, of a diviner spirit, of a greater sensitiveness to sin, the effect of which has worked and is working incalculable good, helping to transform and uplift the world.

With this view of the nature of the work of Jesus, Unitarian Christianity is heartily at one. But does it prove that Christ was God? On the contrary, it proves him to have been a man; for, while his may be a greater work than that of others, it differs from theirs only in degree, not in kind.

If Jesus revealed great truths, and gave to the world nobler ideas concerning God and man, duty and destiny, if he made men better and happier, transformed their characters, and inspired them by his example to suffer and endure, and to live purer, holier lives, others have done this also in their several degrees.

The fatherhood of God, the brotherhood of man, the supremacy of love, were taught long before the time of Christ, though never so beautifully or so well.

Buddha, Confucius, Zoroaster, Socrates, Moses, and Mohammed, all gave to the world nobler ideals, purer motives, than had existed before. They brought about a better condition of individual and social life among vast sections of the human race previously submerged in barbarism. They produced in Asia, Africa, and Europe a spiritual awakening, and created new and finer types of character. They made men want to do right, they quickened their aspirations after goodness and peace by furnishing them with new ideals and new examples of a more effective and powerful kind than had been furnished before,—motives that appealed more strongly to men's conscience and reason, to men's hearts and minds and moral natures.

And this is just what Jesus did, only he went a step further and higher.

The work of Jesus differed from the work of these men only as their work itself differed from that of the heroes and saints who went before them; namely, in the nobility of its ideals and conceptions and the greater range of its effectiveness.

The work of Jesus touched the highest point, and attained the greatest effectiveness of any; and this proves him to have been not more than a man, but the greatest among men.

Fourth. Argument from Mystery.

It is said we must believe the doctrine of Christ's godhead as a mystery.

But it is not a mystery.

A mystery is something we cannot understand, yet which we feel in some sense, nevertheless, exists.

Now, Christ's Godhead we can understand. We recognize it as a contradiction; and, if our feelings tell us anything about it, they tell us it cannot possibly exist.

We *know* that the *same person* cannot be both infinite God and finite man.

The spirit of the infinite God may, and we believe does, dwell in finite man; but that is a very different thing. That is a true mystery.

The doctrine of Christ's Godhead or of the Trinity affirms the finite man to be *equal to* the infinite God. It is, therefore, nothing but flat contradiction; and we understand contradiction, we know what we mean by it, and what it is, there is nothing mysterious about it.

The Trinity, therefore, being a contradiction, is not a mystery.

Fifth. Argument from the Texts.

Jesus was God, because the Bible says so.

For a long time, among Protestants at least, the doctrine of Christ's Deity was held solely on what was supposed to be the conclusive evidence of certain so-called proof-texts in the Bible.

The more careful examination brought to bear on the question during the last fifty years has shown that this evidence is really of little weight.

The Principal Texts used in Support of the Doctrine are:

"Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel."—MATTHEW i. 23.

"In the beginning was the Word, and the Word was with God, and the Word was God."—JOHN i.

"I and the Father are one."—JOHN x. 30.

"He that hath seen me hath seen the Father." JOHN xiv. 9.

"Thomas answered, and said unto him, My Lord and my God."—JOHN xx. 28.

"The word which he sent unto the children of Israel, preaching good tidings of peace by Jesus Christ (he is Lord of all)."—ACTS x. 36.

"Of whom is Christ, as concerning the flesh, who is over all, God blessed forever. Amen."—ROMANS ix. 5.

"Looking for the blessed hope, and appearing of the glory of our great God and Saviour Jesus Christ."—TITUS ii. 13.

"This is the true God and eternal life."—1 JOHN v. 20.

Three Reasons Why the Above Texts cannot be accepted as Proofs that Christ was God.

FIRST REASON:—

The weight and number of contrary texts.

Even if every one of the foregoing passages affirmed with perfect clearness the Godhead of Jesus, there are so many more passages which affirm with at least equal clearness the contrary that the weight of evidence would still be on the Unitarian side.

The following are a few only out of a great number of passages which directly contradict the idea of Christ's Deity, speaking of him as distinct from and as subordinate to God, or as being sent by God, or as being his Son, or as praying to God, etc:—

"This is my beloved Son, in whom I am well pleased."—MATTHEW iii. 17.

"Behold my servant, whom I have chosen."—MATTHEW xii. 18.

"And he took the seven loaves and the fishes, and he gave thanks, and brake."—MATTHEW xv. 36.

"And he went forward a little, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass away from me: nevertheless not as I will, but as thou wilt."—MATTHEW xxvi. 39.

(See context.)

"To sit on my right hand and on my left hand is not mine to give; but it is for them for whom it hath been prepared of my Father."—MATTHEW xx. 23.

"And he withdrew himself in the deserts, and prayed."—LUKE vi. 6.

"He went out into the mountain to pray."—LUKE vi. 12.

(See also Luke ix. 18 and 28.)

"Jesus saith unto them, My meat is to do the will of him that sent me, and to accomplish his work."—JOHN iv. 34.

"The works which the Father hath given me to accomplish, the very works that I do, bear witness of me that the Father hath sent me.

"And the Father which sent me, he hath borne witness of me. Ye have neither heard his voice at any time nor seen his form."

"I am come in my Father's name."—JOHN v. 36, 37, 43.

(See the whole chapter.)

"For I am come down from heaven, not to do mine own will, but the will of him that sent me."

"No man can come to me except the Father which sent me draw him."—JOHN vi. 38, 44.

(See the whole chapter.)

"This commandment received I from my Father."—JOHN x. 18.

"Jesus therefore said, Yet a little while I am with you, and I go unto him that sent me."—JOHN vii. 33.

(See context.)

"I have kept my Father's commandments, and abide in his love."—JOHN xv. 10.

(See context.)

"The Father is greater than I."—John xiv. 28.

(See context.)

"The cup which the Father hath given me shall I not drink it?"—John xviii. 11.

Jesus said, Touch me not, for I am not yet ascended unto the Father; but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God."—John xx. 17.

Such passages as the foregoing are clearly incompatible with Christ's Deity, and they very greatly outnumber the texts supposed to be on the other side.

Second Reason:—

The Trinitarian interpretation of the texts is erroneous.

So far are these so-called proof-texts from containing a clear statement of the Godhead of Jesus that every one of them is capable of another and more reasonable interpretation.

"Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel."—Matthew i. 23.

This is a quotation from *Isaiah vii. 14*. The name Emmanuel means "God with us," just as the name Elijah signifies "God the Lord," and Timothy "Glory of God."

No one pretends that the names which Elijah and Timothy bore were meant to signify that they were other than men. Why, then, should the name Emmanuel applied to Jesus signify that he was other than a man?

But there is nothing whatever to show that the writer of the chapter of Isaiah in which the expression occurs meant it to apply to Christ or knew anything about Christ. He undoubtedly meant it to apply to a Jewish prince of his own time.

It was a common habit of the Jews to quote from their Scriptures and to apply old texts to modern instances, often with very small justification,—a practice not unknown in our own day among other than Jews.

Read the seventh and eighth chapters of Isaiah, and you will feel that "the words were spoken of a temporal and warlike prince, not of a spiritual leader."

"In the beginning was the Word, and the Word was with God, and the Word was God."—John i. 1.

Where is the reference to Jesus?

There is none except on the assumption that "*Word*" (Logos in the Greek original) means Jesus. And there is not the slightest evidence that it does.

Why did not John, if he meant to declare plainly the deity of Jesus Christ, introduce his gospel by saying:—

"In the beginning was the *Son*, and the Son was with the Father, and the Son was the Father."

The natural conclusion is that he was not thinking of the Deity of Christ when he wrote the first verse of his book.

You will feel convinced of this if you read on a little way; for in verse 18 it is asserted that "no man hath seen God," which would not be true if Jesus were God.

"I and the Father are one."—John x. 30.

This would seem as if Jesus meant to say that he was actually the same as God.

A careful reading of the context and of other passages will show, however, that he did not mean this.

In the seventeenth chapter, for instance, he says, verse 11, speaking of his disciples:

"Holy Father, keep them in thy name, that *they may be one even as we are.*"

Again, verses 21–23:—

"*That they may all be one, even as thou, Father, art in me, and I in thee, that they also may be in us;* . . . and the glory which thou hast given me I have given unto them, that they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one," etc.

From this it would follow that the *disciples are equal with God* as well as Christ, for they are said *to be one even as Christ and the Father are one.*

What Jesus doubtless meant was not that he and the Father were one in nature and person, but simply *one in the great object of helping mankind, one in purpose and spirit*, as were the disciples also.

"He that hath seen me hath seen the Father." John xiv. 9.

If you take this to mean that Christ was God, you will find yourself in irreconcilable conflict with the context, in which Jesus

speaks *repeatedly* of himself as distinct from God.

In verse 2 he speaks of "my Father's house." In verse 6 he speaks of himself as the "way" to the Father, not as the Father himself. In verse 16 he speaks of *praying* to the Father.

Notice the tone of the whole chapter. Throughout it Jesus refers to God as one to whom he looks for help, strength, commandment.

If, however, you take the words in verse 9 in a figurative sense, as meaning he who hath seen me hath seen the representative of the Father, hath seen one in whom dwelleth the spirit of the Father, hath seen one who teaches the nature, character, and purposes of the Father, then you will find no difficulty in the context.

Any other interpretation would seem to be prohibited by John i. 18, "No man hath seen God."

"Thomas answered, and said unto him, My Lord and my God."—JOHN xx. 28.

If you interpret this as meaning that Thomas declares Jesus to be God, you put Thomas in direct opposition, *first*, to his Master, who in verse 17 says, "I ascend unto my Father and your Father, and my God and your God"; *second*, to the writer of the Gospel itself, who in verse 31 says, "But these are written, that ye might believe that Jesus is the Christ, the *Son of God*.

If, on the other hand, you take the words simply as the unthinking exclamation of a man utterly amazed at finding himself in the presence of one whom he believed to be dead, then all difficulty with the context disappears.

"The word which he sent unto the children of Israel, preaching good tidings of peace by Jesus Christ (he is Lord of all)."—ACTS x. 36.

An intelligent reading of the context will show that, whatever the writer may have meant by this expression, he certainly did not mean that Christ was God; for he speaks of him as being sent by God, and as being anointed by God. The thought in the writer's mind was probably that Christ was Lord, leader, or head of all Christians, or of all men, Jews and Gentiles.

"My kinsmen according to the flesh, who are Israelites; . . . and of whom is Christ as concerning the flesh, who is over all, God blessed forever. Amen."—ROMANS ix. 3, 4, 5.

It is only the faulty translation and punctuation of the authorized version that has made it possible to cite this text as evidence of the Deity of Jesus.

The revised version gives the more accurate rendering in a marginal note, as follows:—

"And of whom is Christ as concerning the flesh. He who is God over all is blessed forever. Amen."

The American members of the Revising Committee prefer the following punctuation and arrangement, as, in their opinion, giving the meaning more exactly:—

"And of whom is Christ as concerning the flesh: He who is over all, God, be blessed forever. Amen."

Whichever of these two corrected forms you take, it is equally clear that the expression about God does not refer to the previous sentence,—that is, to Christ,—but is simply a solemn ascription, or doxology, used to close that particular section of the Epistle.

A similar form is found in Paul's Second Epistle to the Corinthians, xii. 31: thus, "The God and Father of the Lord Jesus, he who is blessed for evermore."

By far the best way to arrive at an understanding of the meaning of the phrase is to compare it with the rest of Paul's writings.

Doing so, we find that Paul never speaks of Jesus as God over all, but, on the contrary, clearly distinguishes him from God. See

"To us there is one God, the Father, . . . and one Lord Jesus Christ."—1 CORINTHIANS viii. 4–6.

Again:—

"One Lord, one faith, one baptism, one God and Father of all."—EPHESIANS iv. 6.

And very many other passages.

Surely, the right and reasonable way is to interpret this single doubtful phrase in the sense of the very numerous phrases that are not doubtful instead of interpreting the numerous phrases in the sense of the single one.

"Looking for the blessed hope and appearing

of the glory of our great God and Saviour Jesus Christ."—Titus ii. 13.

This is another instance of the inaccurate rendering of the authorized version. The revised version gives it in a marginal note, as follows: —

"Looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ."

The want of clearness in this text results probably from errors in copying. The insertion of the word "our" makes the meaning clearer, but it is still a somewhat obscure phrase.

All we can do is to interpret it by the context: only a few sentences further on (iii. 4–6) we find Paul speaking of "God our Saviour" as being our Saviour in "the principal and absolute sense"; and of "Christ our Saviour," as being so, in the secondary and instrumental sense. "God," he says, "pours out the Holy Ghost upon us 'through Jesus Christ our Saviour.'"

Thus Paul evidently thinks of them as distinct: he does not intend to call Christ our great God. And so in many other places, some of which have been already quoted.

"This is the true God and eternal life."—1 John v. 20.

It has been asserted that "*This*" refers to Christ, and that therefore the writer affirms Christ to be the true God.

This is evidently an error; for throughout the rest of the Epistle Christ is plainly and clearly spoken of not as God, but as God's son. "The '*this*' refers to the God who is imparted to us through Christ."

Third Reason:—

The inaccuracy of the gospel narratives on questions of historical fact.

The New Testament contains many inaccuracies, and is not, therefore, a trustworthy witness in questions of historical fact.

From a document of such a nature we should require more than a few isolated sentences to prove so extraordinary an assertion as the Godhead of Jesus.

Those who have not studied minutely the narratives of the Gospels have little idea of the number of inaccuracies they contain.

It will be found that the accounts of the descent, the birthplace, the birth, the childhood, the ministry, and the death of Jesus, all contain conflicting and irreconcilable statements.

I will mention two only as examples, one from the beginning and one from the end of the gospel story.

The *first* instance is in the account of the descent of Jesus. Two pedigrees are given, one in Matthew, the other in Luke; but they do not agree. Not only is one nearly twice as long as the other, but the individual names in a large number of cases are different. For instance, Matthew says the grandfather of Jesus was Jacob, while Luke gives the name of Heli; and the ancestors of the preceding eight or ten generations are nearly all different in the two lists.

The *second* instance is the inscription on the cross. Consider the want of precision with which this is given.

Here was a *written* inscription, short and simple, which might, one would think, have been correctly copied. Yet each of the Four Gospels gives it differently: —

"This is Jesus, the king of the Jews."—Matthew xxvii. 37.

"The king of the Jews."—Mark xv. 26.

"This is the king of the Jews."—Luke xxiii. 38.

"Jesus of Nazareth, king of the Jews."—John xix. 19.

Now, these small discrepancies are important for this reason, that they show the narrative to have been loosely put together, without any attempt at literal and careful preciseness.

And it is plain that a narrative which is inaccurate in one particular may be inaccurate in another; and it behooves us, therefore, to receive its statements with caution.

The existence of these inaccuracies does not lessen the value of the New Testament as an impulse to devotion and a spiritual guide. The inspiration of the noble life of Jesus does not depend on the care with which the historian records the place of his birth or the outward circumstances of his death.

Statements of moral and spiritual truth stand on a different level from statements of historical fact.

We carry within our hearts a touchstone to gauge and to confirm the former, and we

recognize that here the utterances of the Gospels are matchless in their beauty and profoundly true.

But with respect to such a statement as that a certain child born at a certain time and place was the Almighty Maker of the heavens and the earth, for the veracity of such a statement we have no inward text. We must depend wholly on the weight of external evidence. And the evidence of a narrative, the authors of which did not care apparently about precision in matters of fact, cannot be accepted as sufficient.

THE HARM OF BELIEVING JESUS WAS GOD.

It perplexes the reason and bewilders the mind, and religious faith which rests on a bewildering foundation is apt to be of little use in the hour of need.

It estranges us from God.

For, if he came to dwell on earth, only in the person of Jesus, then his relations with man are narrowed to a single point, to a brief, solitary, isolated period of thirty or forty years. Before and since, God has dwelt apart from the world. Only by the one channel—namely, the person of Christ—is there any intercommunion, any approach. And the knowledge of this one channel is necessarily hidden from the greater part of mankind, so that through no fault of their own they are cut off from any true knowledge of God.

It estranges us from Christ.

If he be God, he is taken up out of the range of human sympathies. We cannot hope to attain unto the fulness of the measure of his stature. His example becomes a delusion with no possible application to our feeble selves. We cannot expect to emulate the Omnipotent.

It imparts to the story of his life a note of insincerity.

If he be the Infinite and Almighty, then "his sufferings must be unreal, his temptations a dramatic show"; for the Infinite and Almighty can neither suffer nor be tempted.

His prayers must be little better than a hollow form; for, if Christ were God, then, when Christ prayed, the Infinite would be praying to the Infinite,—an act without use or purpose or significance.

THE GAIN OF BELIEVING JESUS WAS A MAN.

It brings him into natural and simple relations with us. It is a doctrine easily understood and in accord with reason. It makes his struggles, sacrifice, and martyrdom real, and his example effective.

If Jesus be a man, we can sympathize with his sufferings and his strife, we can emulate his example, we can be like him; while, if he be God, the attempt is hopeless.

It gives a dignity to human nature, and lifts it near to God. If the nature of man be capable of reaching such divine heights, then it must surely be very precious in God's sight, and destined to a glorious and undying future. The humanity of Jesus thus reveals the intrinsic worth of our own humanity.

It brings God near to us. Every one admits that the spirit of God dwelt in the soul of Jesus, that he was in close and intimate touch with the heavenly Father. Now, if Jesus was a man, then the dwelling of God's spirit in him is proof that it may dwell also in us, and that we also may be in close and intimate touch with God. It strengthens our faith in the truth of Paul's words, "The spirit of God dwelleth in you." And to know that he is here, in and with us, even as he was in and with Jesus, is evidence that we are not deserted, is assurance of divine help and sympathy, is a ground of joyful and enthusiastic confidence.

It gives a deeper meaning to the doctrine of incarnation. If Jesus be one of us, and if we share with him the indwelling spirit of God, then God's incarnation is universal instead of solitary and isolated. He is immanent and incarnate in the soul of every child born into the world.

It extends and enriches the revelation of God's love. The value of the doctrine that Christ was God is said to be that it makes the love of God comprehensible and real, and brings it within the range of our thought. In the loving and benevolent figure of Jesus we behold, revealed in a way which all can understand, the love and benevolence of God.

But, surely, the teaching of Unitarian Christianity that the spirit of God was *not only* in Jesus, but *is in every righteous*

and loving soul, extends, enlarges, enriches, the revelation; for in that case every good and loving soul bears testimony to the love and goodness of the Father. Instead of beholding the evidence of God's benevolence and affection at a single point, we behold it at many points. Instead of a solitary witness we have a great cloud of witnesses.

GENIUS.

God blows upon the ashes of mankind,
Until a flame with heaven is intertwined.
He breathes upon the waters of a race
Until a wave leaps to the sky's embrace.
He makes an age to tremble with new thought;
And, like a mountain by an earthquake wrought,
Forth springs a genius from the Era's loins,
And with the stars humanity conjoins.

God gives to humankind no greater boon
Than Genius. 'Tis the rarely lighted moon
Making those tidal waves of spirit surge
That from the soul its ooze and sea-weed purge;
The wind that makes a stagnant mental main
Burst into one vast bloom of foam again;
The shoot of godhood grafted on an age
Whose fruitless branches bear but foliage;
The golden sunrise o'er a land of gloom,
The trump of resurrection o'er a tomb.

—*Gottfrid E. Hult.*

OURSELVES AND OTHERS.*

It is a simple matter of fact, "known and read of all men," that Unitarians as a denomination, and in proportion to their numbers and ability, are accustomed to do very much less than others for the spread of Christian truth, for the promotion of Christian holiness, for the advancement of the Redeemer's kingdom in the heart and in the world. They devote less time. They bestow less money. They make fewer sacrifices. They take less interest in the cause of missions, and engage less readily in missionary operations. They are less courageous on cold or stormy Sabbaths. And, in almost all respects, they fall behind others in their zeal for religion, and in their fidelity to the principles which they profess. There are many noble exceptions, it is true, both as it relates to individuals and churches. There are men in our ranks, and there are churches in our communion, of which any denomination might well be proud. But, as a whole, these statements are not by any means too strong. If our interest in these matters be measured by our contributions in money, there are churches and congregations connected with other religious bodies, not any more wealthy than some of ours, in which an amount is annually raised for missionary purposes surpassing all that we have sometimes been able to collect from the whole of ours together. If it is measured by our personal sacrifices, let the question be answered, How many among us, whether rich or poor, make any real sacrifices at all? And if it be measured by our attendance upon public worship, and "the assembling of ourselves together" for the purposes of religious improvement, a very cursory glance at the state of things in churches sustaining other ecclesiastical relations will be sufficient to show us how much we lack. Is this as it should be? If we are able to do even as much as others, in proportion to our numbers, ought we to be contented with doing less? Do we not need to be awakened, quickened, revived?

The proposition to be proved is this: instead of doing less than others, as we have long been accustomed to do, we are under the strongest obligations to do more.

Liberal Christians,—all who hold the like precious faith with us; all who maintain the like cheering views in relation to the character and government of God, and the plan of salvation through Jesus Christ; all who concur in the same belief in all its essential features, so far as relates to the nature and powers and capacities of man, his duties, and his destiny,—are bound to do more for the cause of truth and righteousness, of God and Christ and humanity, —more for the mental and moral regeneration of society, for their own spiritual welfare, and the salvation of our fellow-men, than they have ever done before, and more than others have done who differ from them in relation to these various points of doctrine.

Let us see whether the proposition is not capable of proof.

Unitarians ought to do more than others, because, in the effort to extend their principles, they labor under peculiar disadvan-

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tages, and therefore, as a matter of necessity, more is required of them.

If a Protestant were to go into a Catholic community for the purpose of preaching the gospel, according to his own understanding of it, he would find the following obstacles lying in his way, and rendering his success at times seemingly doubtful, and his progress slow and difficult. The ground would be wholly preoccupied. The public sentiment and the popular prejudices would all be against him. Old currents of thought, which had worn their deep channels in the mind, would have to be arrested and diverted. Associations long cherished, and consecrated by time, and by their intimate connection with all that is deemed holy and true and good, would need to be broken up. In short, it would become necessary to disturb, even to its lowest foundations, a form of faith which had been deemed settled and secure, which had taken a deep hold of the best affections of the heart, and which, notwithstanding its errors and corruptions, had been found adequate to all the wants of the soul, in all the vicissitudes of human life. Now, every one must perceive, what experience has often proved, that it is no easy task to accomplish a work like this, and that it must require much greater effort to persuade a person, under such circumstances, to change his religious belief, than to adhere to it.

Such, in many respects, is our own position among Christian denominations. The prevailing religious sentiment is in opposition to our own. Habits of thought, associations, prejudices, the general current of opinion upon religious subjects, are all against us. And it is necessary for us to change all these, in order to introduce our own. Other denominations and classes of Christians agree, for the most part, in relation to those particular points of doctrine which we reject. Hence, to a considerable extent, we are compelled to stand apart and to labor alone. Other denominations are accustomed to attach a very great, if not a fundamental, importance to these differences. Hence it is more difficult for them to yield to the force of argument. They are able to maintain their position with comparative ease, and even to advance upon ours, for the reason that it is always easy to go with the crowd, to sail with the wind and current. It is harder for us, because we are required to make headway against them. We can only succeed by making greater efforts.

Unitarians ought to do more than others, because their belief and principles, compared with those which are held by others, demand more of them.

This, it is admitted, is contrary to the prevailing impression; but it may be readily and conclusively shown that the statement is literally correct.

If one were to go before a congregation of intelligent, thoughtful men, and were to preach to them that only a certain definite number can by any possibility be saved, and that "this number is so fixed and definite that it can neither be increased nor diminished"; if he were to preach that God from all eternity elected some and reprobated others, without any regard to their moral characters, "without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions or causes moving him thereunto"; if he were to preach that "man, by his fall into a state of sin, hath wholly lost all ability of will to do any spiritual good accompanying salvation, so that, as a natural man, being altogether averse from that good, and dead in sin, he is not able by his own strength to convert himself, or to prepare himself thereunto"; if he were to preach that, in consequence of the original taint, "mankind are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil"; if he were to preach that "the ability of men to perform good works is not at all of themselves, but wholly from the spirit of Christ, and that works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use to themselves and others, are, nevertheless, sinful, and cannot please God"; if he were to preach that there is nothing for the sinner to do until he has been operated upon by special divine influences, and, of course, that he must wait for those influences before it is possible for him even to begin; if he were to preach that the righteousness of Christ will be made available to some, without any righteousness of their own, and that these will be saved at all events, while no others can possibly be

saved in any event,—and such doctrines have been preached, and stereotyped in authorized confessions and creeds,—then, certainly, they could not be expected to do much, either for their own salvation or that of others; and they would hardly be deserving of blame if, believing these things, they should not even make the attempt. Will a sane person undertake what he knows to be an utter impossibility? This sevenfold chain, which many believe to have been forged for the human soul, and drawn round and round and round it by Almighty power, would be a sufficient excuse, one is compelled to think, for making no efforts, and resolving to do nothing.

Now consider the opposite views. Unitarians believe that the election so often referred to in the Bible relates to privileges in this life, and not to the rewards of the next. They believe that "in every nation he that feareth God and worketh righteousness shall be accepted with him." They believe that man, though sinful and frail, is not so far fallen but that he may rise again through his own exertions, and the spirit of God helping his infirmities. They believe that man has by nature all the ability, both physical and moral, which is requisite, in order that he may do all that God will ever require of him. They believe that every man's happiness and safety in a very important sense are placed in his own keeping, and that it is necessary for every man to "work out his own salvation with fear and trembling," while "God worketh in him," and with him, "both to will and to do." They believe in the merits of Christ, but that these will be utterly unavailing to him who aspires to no merits of his own. They believe in the necessity of an atonement; but it consists in the reconciliation of man to God, not God to man. They believe that the most acceptable mode of serving God is in doing good to man.

Compare the tendency of these views with that of the former, and say which of them would naturally exert the greater moral power. Compare the obligations resulting from the adoption of the former or the latter, and say which of them requires of men to do the most.

It is admitted that those who adhere to the system of doctrines first named are often more zealous and devoted and persevering in their efforts than the advocates of the opposite system. But it cannot be those doctrines which have made them so. We see at once that there is an inconsistency between their belief and practice, and that there must be other causes to produce the results we so often witness. The belief is a mere speculation, seldom or never made the basis of moral action, and sufficiently disproved by the single consideration that the conduct of all good men is always and necessarily in opposition to it. Whatever they may profess, they are compelled to act as if there were no truth in any part of it.

Unitarians, likewise, are often inconsistent as it respects their professions and practices; but it is in a different way. They act in opposition to their principles and belief, not when they engage in this work of moral and spiritual regeneration, but when they neglect it. These do not tend to discourage all proper religious efforts, but quite the contrary. These do not place obstacles in any person's way, but effectually remove them. These do not serve to paralyze the powers of our moral nature, but to quicken and invigorate them. They do not assert the utter uselessness of all human endeavors; but they imperatively demand the full exercise of all our faculties, and the constant employment of all our spiritual energies. Are we then justified in continuing to do less than others? Are we not under the strongest obligations to do more?

Obligation is one thing, its fulfilment quite another. It is often urged as an objection to our principles that those who hold them are, in general, disposed to do so little in order to extend them. This is wrong. How can principles be made answerable for the conduct of those who disregard them? Let the fault be charged where it belongs; and let no one complain, however frequently and closely the inconsistency is urged. It will do us good. But let us endeavor at once to remove the cause, and thus to take away the necessity of any such defence. Let us endeavor so to fulfil the obligations which our faith imposes "that they who are of a contrary part may be ashamed, having no evil thing to say of us." In a generous rivalry to do more and better than others, nothing will be lost, and much will be gained.

A degree of surprise and disappointment

has often been felt and expressed that Unitarianism, in view of the clearness and excellence of its doctrines, and the eloquence with which they have been advocated, has been able to make no greater progress. And many causes have been assigned, both among its friends and opposers, in explanation of the fact. A few have been merely hinted at in the course of these remarks. But there is one cause which has operated more, perhaps, than all others to produce the present state of things in the denomination. Unitarians have not been willing *to do enough* for the extension of their influence and the spread of their principles. Let them do, in all proper ways, as much as others have done. Let them bring their offerings, from their abundance or their penury, in the same proportion. Let them labor for this object in the same earnest and prayerful spirit as others have labored. Let them be as ready to make sacrifices, and to engage heartily in every good word and work. And who can doubt the result? The disappointment and wonder will cease. The truth which they advocate will triumph as never before; and many who have been "subject to ordinances, after the commandments and doctrines of men," will rejoice "in the liberty wherewith Christ hath made them free." There will be no longer any occasion for us to look to others for an example in well-doing; but the time will come when others must look to us.

A. D. W.

MISCONCEPTIONS OF UNITARIANISM BY UNITARIANS THEMSELVES AND OTHERS.*

BY JAMES O. LYFORD.

"Why do Unitarians go to church?" is a question frequently asked in one form or another by people of other denominations, who seem to think that Unitarianism is merely a protest against the creeds of the so-called Evangelical churches. How far this question is prompted by Unitarians themselves is a problem which confronts us today, when we are either to go forward in our work to grand results or leave the mission for other denominations to complete.

There is a prevalent misconception in other churches of Unitarianism, which presupposes that release from ancient creeds gives license for wrong-doing, that disbelief of dogmas absolves one from all religious thought and feeling, and that secession from Orthodoxy does away with the necessity for church association and church-going.

There are some Unitarians who appear to think that the sole mission of Unitarianism is to combat erroneous beliefs, and who for this reason fail to see that the religion of Jesus Christ, relieved of the dross which for centuries enveloped it, has the same imperative calls to duty as when the rack, the dungeon, and the stake compelled external professions of faith.

"Why do Unitarians go to church?" might be answered by the inquiry, "Why do people of other denominations go to church?"

A century ago people were fined five shillings for each offence of non-attendance at church on the Sabbath; and money being scarce, and the people in sympathy with the law, the delinquents were not so numerous as they have been since. The spiritual guide was selected to point the way to a far-off heaven, to paint in lurid colors the punishment of non-believers, to explain knotty points of ecclesiastical controversy, to portray to the mind the seriousness of the Sabbath and the hardships of a religious life. To the young the approaches to correct living and model behavior were surrounded by gloom, and a pall of despair settled upon the convert to Calvinism with its accompanying terrors of judgments and retributions. The solemnity of piety, the outward austerity of its devotees, the forced suppression of the laughter and sunshine of existence, needed the strong arm of the law to compel men to do violence to a natural conception of the God of humanity. With the growth of knowledge and the expansion of thought there could be but a protest against the misconception and misconstructions of the teachings of Jesus Christ. How that protest grew from faint whisperings and half-expressed doubts, and was fanned by persecution into open rebellion, are matters of history with which you are all familiar. It took several decades of fierce religious controversy, of family and church estrangements, to overcome the prejudices

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and superstitions which were part of the creeds of orthodox faith. What wonder, then, that those who protested grew bold and audacious in their independence, that one extreme followed another, and that church service grew irksome to those who had felt the weight of its compulsion and the gruesomeness of its teachings.

The liberal churches in their beginning had aggressive work to perform. They taught freedom of thought and action as distinguished from blind acceptance of human creeds and human interpretations of the Bible. It is one thing to point out error: it is quite another to define the truth. Religious like secular reforms deal first with the destruction of the error, then with laying the foundation of the new truth. To secure religious freedom, it was necessary to strike vigorous blows at the prevailing religious tyranny. To secure a hearing for the new interpretation of the gospel, with its simple teachings of love of God and love to man, the hard formalities which encrusted the prevailing creeds had to be pierced with invective and ridicule. To many, therefore, it seemed sufficient to protest against the existing order of things without laying any new foundations. "We are with you," they said, "in destroying the doctrine of future rewards and punishments, in eliminating the God of vengeance, in doing away with an incomprehensible trinity, in letting in the light of reason upon religious beliefs, in discarding vulgar superstitions and fears; but what more is there to do?"

Associated with the hard dogmas of the orthodox churches were the forms and ceremonies incident thereto. It was but natural that, with the rejection of the creeds, should come a rejection of formalities as well. These formalities, however impressive, were the emblems of a discarded theology. Released from the pains and penalties, both here and hereafter, which were once a part of the old doctrine of church and church service, too many people of liberal religious belief have felt themselves absolved from more than occasional attendance at church, and have thought that, if their lives were above reproach, there was no further duty toward their fellows. The demand has been for the simplest form of service, and sometimes there has been satisfaction with as little as possible of it consistent with propriety and a feeling that there should be some kind of public worship.

Nor is this confined alone to our own denomination. It is a general complaint. Removal of the fetters of fear, substituting love for force, giving freedom to individual thought and action, has caused a revolt in all churches from that oppressive sense of duty which once compelled attendance at the sanctuary. The orthodox and heretic alike have shirked church service.

Yet, in puncturing the old creeds, in abolishing the hard conceptions of the Deity, and in casting out the personal devils and the literal hell of the orthodox faith, nothing of the teachings of Jesus Christ has been destroyed. The lessons of right living all are left. The beauties of the Golden Rule are as impressive to-day as when first uttered in Judea. Teaching the doing of right because it is right, and not because it will save from terrible consequences after death, is as essential now as ever. The opportunity of saving men from sin is just as great as when it was supposed they were snatched from a burning lake.

When the pulpits taught that you could have a good time here, but look out for the hereafter, everybody was possessed to get a taste of iniquity before all of the bad places were closed. Then the old sinner on his death-bed, with impressive ceremony and in "the name of God, Amen," set aside a part of the worldly goods he could not carry with him to the servive of the Church, that his soul might have easy flight through the realms of purgatory. In dissipating the doctrine that made eleventh-hour penitents of the most of mankind, there still remained the Gospels of Jesus Christ in all their purity; and it is instructions in these Gospels that churches are to give to-day. Because the plan of salvation is now understood to be saving men from a hell here instead of a hell hereafter, it does not follow that the labor is lessened or that the duty is made less imperative.

No one questions the necessity for secular education. Your schools, your colleges, and your universities, testify to that. Is instruction in right living less important? The alphabet is simple to those of us who have mastered it, yet it can be forgotten by disuse. Because religion has been simplified,

and its mysteries, doubts, and fears removed, it does not follow that its instruction should cease.

The old saying that truth crushed to earth will rise again is beautiful in theory, but disastrous in practice. Truth has to have defenders as well as error; and, if the counsel for error is the more vigorous and active, he usually gains the day. There is a political maxim that active ignorance will beat slothful intelligence every time, and I do not know but it applies with equal force to religion. It is only by iteration and reiteration that teachings of any kind are effective, and there is just as great necessity now as ever for co-operation of pew and pulpit in eradicating evil. Unitarianism is on the threshold of a new era. The days of its controversies with other denominations are over. Having successfully combated error, it must now press on as the living exponent of truth. To do this, it must avail itself of that experience which in the past has made those who differed with it so effective.

The Puritans, who came to this country to escape religious persecution at home were especially wary of everything which experience had taught them might be detrimental to their freedom. So the Unitarian churches, with their teachings of the largest liberty in religious thought, have been until recently wary of any organization or confederation which might in any way hamper or abridge that liberty. They have preferred to act as independent and detached churches to being consolidated and mobilized into a denomination actuated by a common purpose. The history of denominational government has been such as to make them apprehensive of a church hierarchy. They feared the return in a new guise of dogmas which put the manacles on thought and imprisoned conscience. Happily, these fears have been dispelled, and Unitarianism has been united in its efforts and consolidated in its labors. Unitarians now see that it is organization which has kept together their orthodox brethren in the face of discredited creeds and lapsing dogmas. With the eradication of the popular idea prevalent to some extent among Unitarians themselves, that Unitarianism was merely anti-orthodoxy, and stood only for antagonism to existing creeds, the next step to effective organization was easy. With organization have come duties and responsibilities. What are they?

If there is one thing that Unitarianism has taught, it is that the pews are as much a part of the church and its work as the pulpit. The Unitarian minister is not set on a pedestal to worship. He is not held up as an infallible exponent of religious doctrine, to dispute whose conclusions is sin. Neither is he to preach an easy-going, comfortable, stay-at-home-when-you-please religion. But he and the congregation are to co-operate in the promotion of truth, in the advancement of knowledge, and in the checking of evil. Therein lies the personal responsibility of the laity. If Unitarianism is to grow, it must have their cordial and enthusiastic support. No other religious idea ever thrived without the zealous advocacy of its adherents. Something more is required than the prompt payment of pew-rent and liberal contributions for church work. Mere endowments never built up an academy or a college. There must be interest and zeal and labor in the undertaking. It is the same with a church. You cannot hire some one to do your work for you in the Unitarian Church any more than you can in any other church. There is the same necessity for individual exertion and individual interest. It is not enough that other creeds have been tempered to the expanding intelligence of their followers.

If Unitarianism represents the best of religious thought, and is the purest exposition of the teachings of Jesus Christ, as we believe, then we are in duty bound to proclaim it. Because the days of combativeness of the Unitarian Church are past, there is no reason for not being alert. Proclamations from the pulpit will not alone make converts. It requires the same zeal on the part of the laity as was shown when Unitarians were but out-comers from other denominations; the same zeal that in other denominations hurries the infant in the cradle to the baptismal font, early interests him in the Sunday-school, and so identifies him with the church that it costs effort in after life to break away from its associations. Unless we are going to allow the orthodox churches, liberalized by our teachings, to usurp our place; unless we are going out of business as a church organization,—we

have got to have the same loyalty which in other churches recruits their decimated ranks.

The idea of proselyting has been in a measure repugnant to the Unitarian laity. They have felt that, if their cause did not speak for itself, did not commend itself to others, no effort should be made to bring the stranger within their gates. Deprecating the emotional in religion and appealing to the reason and intelligence, Unitarians have stood apart from that work which swells the folds of other denominations. This was but the natural outgrowth of that position which for years put them in the attitude of protestants against the old creeds and the formality of their observances.

What they have already accomplished in the liberalization of the teachings of other denominations brings into greater prominence now the grand yet simple principles for which all this warfare and contention have been waged. The preliminary contest was for a hearing, and it needed the belligerency of such as Theodore Parker to secure it. Now that it has been accorded, what is it we have to offer? Having disproved the charge of heresy, which for so long a time was a stumbling-block to accretion of strength, what is Unitarianism? Aside from the freedom of thought for which we have battled, what do we believe? What is our faith, or, to put it stronger, What is our creed? For I do not object to the term now that it has been shorn of its superstitious fears.

It is very simple, and has been pithily put in form by one of the master minds of the denomination. It is this:—

We believe in the Fatherhood of God,
The Brotherhood of Man,
The Leadership of Jesus,
Salvation by Character,
In the progress of mankind onward and upward forever.

Lived up to, is there anything more sublime? Is there any other rule of action that will make of us here or hereafter better citizens? There is no mystery about it, no doubt, no fear. It requires no labored interpretation to bring it to the understanding. It is as plain as the unadorned teachings of the Saviour, of which it is the sum and substance. Saint and sinner, orthodox and heretic, can subscribe to it.

It is what has made men more humane toward their fellows. It is what has awakened sympathy for suffering, what has made glad sore and bereaved hearts, what has built hospitals, abolished slavery, and made of all this earth more of summer's joy and less of winter's discontent. It is the answer of the mother to the

"Infant crying in the night,
And with no language but a cry."

It is the voice of good cheer to those who are faint and weary. It is the chord which relaxes the tension of the heart-strings. It is the whisper of love which gives to hope its brightest dreams. It is the echo from Calvary, and it is the religion of Jesus Christ as he taught it to the multitudes who gave to him their attention.

Yet it must be taught over and over again so long as the world lasts. It must be inculcated by precept and example to the end of time. Otherwise there is no reason for the existence of any church to-day.

This is the work that the Unitarian church has before it. This is the personal responsibility of its pews and pulpits. This is the duty of its laity; and there can be no grander mission, no more inspiring work. In teaching this simple faith that it is better to do right than to do wrong, more blessed to give than to receive, and that the progress of mankind is onward and upward both here and hereafter, there is just the same necessity for church association and church work as when men were corralled by fear into public observance of the Sabbath, and driven by torture into subscribing to beliefs that mocked every affection of the hearthstone.

This is why Unitarians go to church; and it is why every one should go to church, whatever his belief in the Trinity or the hereafter. To do good and get good is the object of church association. It is the life here that we are living, not the life hereafter. It is here that we need the props, the help, and the encouragement that come of right association and Christian fellowship. It is here that the cup of cold water quenches the thirst; it is here that the prodigal returns; it is here that the wayward are reclaimed.

If the Unitarian Church is to go forward, if its mission is to be something more than

the mere breaking down of old creeds, Unitarians themselves must not furnish occasion for misconception of their work. We are either at the beginning of a new career as a church or we are nearing the close of our labors. It all rests with us whether the powerful organizations now camping where our last fires are smouldering shall absorb us, or we shall draw from them. They still cling in council and religious assembly to the old tenets and faith. Lip service is still given the antiquated creeds, but there is more practical religion and less theology in their pulpits. To gain the attention of their followers, to commend ourselves to their support, we must give more prominence to what we believe, and less to what we disbelieve. We need not now concern ourselves with their doctrinal discussions and heresy trials. While we have been combating their errors, they have continually arrogated to themselves the religious side of the controversy. We must therefore demonstrate to those who do not think, to those who venerate old creeds, that we are not less religious by being less orthodox. In other words, we must teach what we stand for rather than what we stand against. If this is done, there will be no misconception of ourselves by others.

THE TRIUMPH OF TOIL.

BY JOSEPH H. CROOKER.

Those who toil are those who establish the kingdom of heaven. To produce something worthy in handicraft is both a private education and a public benefaction. To enlarge the economic and spiritual resources of human society is to win the supreme honor, for it provides our race with the greatest blessing. He is no true man until he has made himself of use by service. Our real conquests are our contributions to the sum of human happiness. We must have done something beneficent before we can enter into blessedness. We march to paradise along the lowly ways of labor. Whoever adds to the utilities of a people enters the rank of nobility, though his name may never be written on the rôle of fame. He thereby becomes an essential and immortal constituent in the affairs of the world.

The Onward Movement.

The onward movement of human life is from spiritual power outward to social function and civic structure. Sublime ideals evolve large energies. Enthusiastic efforts flow into heroic deeds. The achievements of head and heart and hand make the earth more habitable and life more happy. This toil of mind and muscle issues in civilization, and writes itself out in history. The story of the race is the story of those who have done useful works. The noble inheritance which we enjoy in literature, government, and the mechanic arts, is the product of labor. On the other hand, the burdens that weigh us down, the dangers that beset us, the evils that afflict us, all these arise from the pauper and the criminal, the man who does not labor and the man who labors unrighteously. There are even rich paupers, for every one who feasts on the world's substance without helping the world is a pauper. And every one whose conduct breaks in upon the rights and joys of others is by social, if not by statute law, a criminal. We can get along without a great many things, but we cannot maintain our civilization without true workmen. The rights and rewards of labor are the fundamental conditions of progress.

Kinds of Labor.

The organization of craftsmen for mutual benefits and the assertion of necessary rights has always meant progress, sometimes by the more turbulent methods of revolution and sometimes by the quieter processes of evolution. But beneficent labor is not all done by the hand, as some agitators would have us believe. The thinkers represent a royalty and fruitfulness of service as noble as can be found in the world. We must look broadly upon every large problem to understand it. Narrow views are false views, and false views are agents of evil, especially when they pertain to matters of human society. Just because the "labor problem" is so large, the necessity is imperative that we fully and clearly comprehend it in its deepest rootage and widest relations. The day laborer, however intent upon the assertion of his rights and however anxious to reclaim what is unjustly withheld from

him, must never forget that he, too, is a member of society. He ought never to interpret his own good as something narrower than the good of humanity as a whole. In his strife for personal advancement he must ever place his plans and efforts upon the broad plans of the common welfare.

No Class.

The laborer in denouncing the greedy rich as a selfish class who stand apart and impede the progress of man does well. But, in combating this unjust condition, he must not foster an equally harmful "class feeling" in his own breast. He must not construe his own life narrowly as something separate from the general good. There is nothing more unfortunate, especially for workmen themselves, than for them to feel and act as though they are a "special class" in bitter antagonism to other classes. In condemning the "class spirit" in the millionaire, we must not array ourselves as another caste in opposition to mankind. Much less must we imagine that we are all of mankind. Nothing more harmful could happen to the laboring man than for him to imagine that he has peculiar rights and special sanctities different from common rights and superior to the general sanctities which belong to a man as a human being. The triumph of the laborer will not come apart from an inclusive human progress.

It is a grave mistake to discuss the life of the artisan as though he alone is the only workman. The investigator in the laboratory, searching for the secrets of nature that the cottager may have a better utensil or a surer cure for the disease that afflicts his child; the student in the library, writing a book that will carry to the farmer's boy the inspiration of a great ideal or to the aged mechanic in the time of his decrepitude the solace of a noble poem; the great administrator with a genius for organization, opening by his energy and forethought new fields of employment for those who otherwise would be idle, and leading an industrial army to prosperity by his fertility and originality of thought, as a capitalizing agent,—these men who, perhaps, never soil their hands, are as true laborers as any on the earth. They make large contributions to that corporate life of humanity in which we all live, move, and have our being. They are "working" men as much as the miner or the farmer; and their contributions are as much needed by operatives themselves as the products of mine or farm.

Union is Protection.

However, the toilers who have to make their way by aggressive organization in protection of their rights have belonged chiefly to the order of artisans. Wherever we look in history we see that the "hand-workers" have had to combine to make their needs felt and their rights respected. The discoverer of truth is a laborer in a realm where competition does not play the cruel master as it often does in field and shop. The mechanic is much more in need of the protection of just laws than the musician. The printer comes more directly under the dictation of the capitalist than the preacher, and greater safeguards need to be erected about his rights. The weaver is more dependent than the physician, so far as the rewards of labor are concerned, so that there is greater necessity that he and his fellows stand together to compel a proper recognition of their interests. All these facts show that manual labor deserves a consideration at the hands of statesmen far beyond that given to other members of the Commonwealth. Also their position is so exposed to the assaults of unjust and selfish greed that it is necessary that they be unusually vigilant in the assertion of their rights.

The Dignity of Labor.

The recognition of the dignity of manual labor has been slowly won by painful experience: by the tumult of war; by the uprising of slave and vassal, when inhumanity could be no longer endured; by the slower operation of economic forces, as in the liberation effected by the mediæval guilds and by the pressure of the trades-unions in our own time. And it is always a sign of promise when "divine discontent" begins to stir among the masses. It shows the presence of new life. There are very many things infinitely worse than social discontent, though it becomes somewhat rough and disorderly.

That is a dark day for civilization when men suffer injustice in silence, too apathetic

or hopeless to open their lips in protest or to raise their hands in revolt. When men begin to feel that their rights as men are abridged; when they begin to give some utterance, even in crude, intemperate phrase, to longings for a more equitable distribution of worldly goods; when they begin to co-operate along a common line of action for self-protection and even selfish advancement, —these things we may always welcome as the evidence that a new dispensation is at hand. A larger life is on the spot, to work like leaven in the making of society, by quiet methods, if wisely handled; or to operate as an explosive, bringing wide-spread ruin before re-creating a new social order, if pressed too hard by tradition and tyranny without or unwisely led by the ignorant demagogues within shop or camp.

As we look over human history, we see how much quicker and easier the progress of humanity might have been, had there been more wisdom and justice among men. But evils became intolerable, deliverance had to be secured in some way, even if through terrible bloodshed and temporary ruin. And we consider all the elements of the situation, we see that the extent of the destruction has been the fault of the rulers rather than of the common people. The reason why progress has so often been by revolution rather than evolution has been the venality and stupidity of the upper rather than the lower classes. The transition in France over a century ago could have been effected without the wild havoc of the Reign of Terror, if the clergy and nobility had had eyes to see or hearts to feel during the generations previous to that upheaval. If the evils which affect our commonwealth are swept aside by some drastic methods rather than by peaceful processes, the responsibility will rest upon the grasping monopolist who has acquired his wealth unjustly and used it corruptly rather than upon the toiling masses made frantic by their wrongs.

A Great Cause.

The cause of labor is a great cause. I look with general satisfaction upon the many combinations of mechanics for the protection of their rights and the enlargements of their lives. The bitterness toward other members of society sometimes shown is a weakness. The new despotism, not infrequently assumed by the "industrial chiefs," does not represent the progress of economic liberty, but simply the change of the hateful sceptre from one hand to another. The dictation and coercion sometimes manifested by labor organizations toward those outside their fellowship is to me as hateful and un-American as the acts of the old Inquisition. But such incidents, always to be deplored and condemned, have accompanied all social upheavals. The path of human progress is not strewn with roses. it leads over many a Calvary. A vast deal of bad temper and rough turmoil have to be endured for the sake of the lasting benefits that will be won.

And can there be any question but that a juster distribution of "material goods" is necessary to a higher civilization? We would certainly all rejoice if the terrible evils of poverty were removed. Who can serenely contemplate the continued misery of the extremely poor, to whom rags and dirt and disease are constant companions, and for whom every day brings the fear of hunger and cold? Who can think without profoundest heartaches of the hosts of children in most pitiful destitution, denied every opportunity to rise in life, and educated in vice before the budding innocence has had chance to unfold? Who can go down among the sinful and suffering, and enter into their lives and appreciate how they are shut in by the greed of their fellowmen, passed by with indifference by the comfortable rich, and given over to terrible hardships from which their only refuge is the saloons,—who can study these problems, and shed no tears and make no protests? It surely would be better if these people had more, and the few had less. It cannot be right that the rewards of life be so distributed that the many suffer for necessities while the one enjoys innumerable luxuries. And no line of moral worth separates these people. It is often true that the one rich individual uses his large wealth more viciously than the thousand poor their meagre wages. Here certainly is a field where religion must find its new and larger task; for, as Mr. Holyoake has wisely said, The church may well ask us to look "beyond" this world, but it ought not to ask us to "overlook" this life.

Labor's Duty.

I have, therefore, the greatest sympathy for the general aims toward which the labor movement is directed. But my chief solicitude is that it shall be wisely guided, that some large and intelligent consciousness of the solidarity of humanity preside over it, that a wise patience keep within the bounds of civic order the mighty tides which are sweeping on toward the improvement of the race, and also that in the present contest with monopoly no new chains be forged for struggling workmen in the name of liberty. I believe most profoundly in the sacred cause of the artisan, in his right to a larger share in the products of his handiwork than he often receives, in his right to a free exercise of his political privileges, in his right to more leisure for the cultivation of his spiritual estate, in his right to lay hold of opportunities against which custom now bars him. But I also believe in more than this. I believe in his obligation to live a sober life of thoughtful purity above the plane of the saloon. I believe in his obligation to respect the personal and property rights of others, even as he seeks to have his own respected; for whatever rights he himself violates those he also loses. And I believe in his obligation to take a large view of humanity, that he may see the interest of his cottage bound up in the common welfare of mankind, and that his hand may work for something better than the mere aggrandizement of his own class or clan.

There are a few things that seem clear to me, though I have no complete solution of this great problem to present. In fact, I am very suspicious of those who offer panaceas. The problem is as large as the evolution of humanity, which is carried forward in many ways and by slowly operating but irresistible influences. The difficulties of to-day may be overcome; but the larger life so brought in will open up new contests to tax the efforts of a new generation. However high man may climb, the social problem will continue, because there will be a new height in view for him to mount. But this fact should not discourage enthusiasm nor prevent activity. Humanity moves because individuals move, and the small contributions in resistance to wrong and in furtherance of justice are what enrich and ennoble mankind.

Deserves Triumph.

For one thing we must remember that the toiler must triumph because he deserves it. No new social organization will ever secure what only ability, thrift, and integrity can produce. In no readjustment of affairs can indolence be made to reap the rewards of industry. No millennium will ever come in which drunkenness will bear the fruit of sobriety. No social alchemy will ever equalize the conditions of men with unequal brains. But we must see to it that every one has a chance to make the most of himself, and secure the full reward of his labors. However, no legislation can bestow blessings where the mind is feeble, the heart perverse, and the will wayward.

The man who drinks to his ruin need not charge his downfall to the greedy capitalist. The despot who rules him is not monopoly, but appetite. Juster laws cannot do for any man what he alone must do for himself. The emancipation of labor cannot come apart from the worthiness of the laborer. Despoiling the millionaire will not benefit the workman. The men who curse capitalists are often those who threw away their chance to be capitalists by dissipation or idleness. What the common man most needs is not a share in the accumulations of others so much as the desire and ability to earn a living under the protection of laws that will insure to him a full participation in what he earns.

There is a double truth of importance in this connection. The laborer in his pursuit for the larger rewards of labor must respect the rights of property, and the possessor of wealth must remember the obligations of property. The interests of humanity are often set over against the rights of property in somewhat violent antagonism, but both are at heart one. The safeguards of property are especially the safeguards of the poor. The public sentiment that insists on the sanctity of property is more a shelter for the poor than the rich. For the laborer to do anything to impair the principle of "ownership" is to make worthless the larger share in the profits of labor which he seeks. What will his larger share be worth if his "goods" become mere "booty" insecurely

held? And, surely, it needs no argument to prove that whoever possesses wealth is under heavy moral obligations. No man can rightfully lay hold of anything, and cry, "This is mine," and continue wholly indifferent to those who helped him to his possession. Wealth is a "social product," and all who possess it must pay tribute to that social order which gives value to all forms of property.

I rejoice, then, in the triumph of the toilers: it means a larger and firmer basis for civilization. But among the toilers I place those who labor with the brain as well as the hand, those who heal with their hearts' love as well as those who help with their arm's strength. I rejoice in the triumph of the toiler: it means juster laws and nobler social customs. But I call only that his triumph which sends him forth on Monday morning with a clearer brain, a purer heart, and a larger charity for all men. I rejoice in the triumph of the toiler: it means happier homes and more skilful handicraft. But I see only those working toward it in largest measure who have enlisted in the cause of universal progress, and who have put themselves under the discipline of both reason and love.

THE CHURCH.

[Under this heading we publish from time to time various statements of the purpose and faith of our churches.]

"This church is the church of the nineteenth century. It believes in God as the Universal Father, as the one power and life of the universe, as the ever-present Providence, the all-embracing love.

"It believes that God is in nature, in history, in humanity, the guide and inspirer of men to-day as certainly as in the ages past. It believes in the rectitude of the universe, in the sacredness and joy of human life, and that goodness will at last subdue all things to itself, and rule all things in the name of God.

"It believes in the inspiration and example of Jesus' life and death, his fidelity to truth, his sympathy with man, the charity of his spirit, and the breadth of his teachings.

"It believes in the dignity and nobility of human nature, and tries to stimulate self-respect and self-reverence as a shield against evil conduct.

"It teaches *freedom* in religion, *fellowship* in religion, and *character* in religion, and lifts above creed or church the holy bond of the brotherhood of all men.

"It seeks to promote truth, righteousness, and love in the world, and to cultivate a deeper faith in God and a larger hope for humanity."

MEADVILLE.

The Meadville Theological School was incorporated by the legislature of Pennsylvania in 1846, two years after the opening of the school. It is organized with a Board of Trustees and a Board of Instruction, the former limited to thirty members, the latter indeterminate in number.

In order to preserve the intended unsectarian character of the institution, its officers were prohibited, in the Act of Incorporation, from ever making any doctrinal test "a condition of enjoying any of the opportunities of instruction in the school except a belief in the divine origin of Christianity." Admission to the school is made to depend not upon profession of any form of faith, but upon evidence of good moral character, ability, sufficient intellectual training, and an earnest purpose to prepare for the work of the ministry. The institution is open to applicants from any denomination, although its patrons are to be found chiefly in the Unitarian body.

Meadville is situated in North-western Pennsylvania on the Erie Railroad. It is the shire town of Crawford County and the seat of Allegheny College, which offers to persons intending to enter the school excellent opportunities for completing their preparatory course.

All students are received into the school on probation. At such time as seems suitable to the Board of Instruction certificates of matriculation, indicating full membership in the institution, are granted. The presence of a name upon the roll of students in the catalogue is evidence of formal connection with the institution during some portion of the school year, but testifies nothing with regard to matriculation. Men and women are received upon equal terms.

The first requisite for admission is the

satisfaction of the Board of Instruction that the applicant is of unquestionable moral character. Evidence bearing upon this point should be submitted to the board at the opening of negotiations for admission. The most desirable testimony is that of individuals known either personally or by reputation to some of the officers of the institution. Certificates from preparatory or collegiate institutions which the applicant may have attended recently and for a considerable length of time are considered of especial value. If the applicant has been connected with any church or other religious organization, this fact should be indicated and time and circumstances mentioned. In addition to the testimonials presented, it is well to furnish references to other sources of information. Full information should be furnished in advance as to intellectual qualifications and educational training. The examination for admission does not render previous testimony in this direction superfluous: detailed certificates of standing from academic institutions furnish the most desirable evidence.

Bachelors of Arts, Science, Letters, or Philosophy, will be admitted to the Junior Class without examination.

Those who have satisfactorily completed the full course of study are enrolled as graduates of the school. The members of the graduating class read essays upon assigned subjects at the anniversary in June. Students pursuing only a partial course may receive a written statement of the kind and amount of work done.

Bachelors of Arts who have completed the full course with an average credit of not less than seventy-five per cent. may offer themselves as candidates for the degree of Bachelor of Divinity. Other candidates for the degree will be required to furnish satisfactory evidence, by examination or otherwise, that they have received a liberal education equivalent to that required for the degree of Bachelor of Arts in American colleges of good standing. This will be understood to include a thorough grounding in Latin and Greek.

Correspondence concerning admission should be addressed to the president of the Board of Instruction.

Special students are those who, for reasons satisfactory to the Board of Instruction, undertake only a part of the course. Otherwise they are subject to all the conditions attaching to membership in regular classes.

Those remaining in the institution after graduating, or returning later for farther study, are classed as graduate students.

Persons desirous of being admitted to advance standing must be examined in the previous work of the class which they wish to enter or furnish satisfactory testimonials that they have completed such work elsewhere.

The regular course of study covers a period of three years, and is arranged with primary reference to the needs of those who have had a collegiate education. In other cases a residence of four years will be required.

CORRESPONDENCE.

Our San Diego Opportunity.

To the Editor of the Unitarian: —

The First Unitarian Society of San Diego, though for a time depressed and scattered through the loss of its church home by fire and through other trials, has now regained its footing, and is bravely pushing forward to the building of a new church in the old Spanish Mission style of architecture. The structure is to be plain, but neat, and adequate to the probable needs of the society for several years to come. A loan has been secured from the Church Loan Fund, and money is being raised among the members; but the depressed financial condition of San Diego, due to the disastrous reaction from an inflated "boom," renders it extremely difficult to secure the amount needed for the furnishing of the new building. The society proposes to strictly avoid that incubus of debt which too often weighs for years upon a church organization as a result of over-confidence in its own growth. We shall pay off our debt to the Loan Fund by applying the amount now expended for rent. This amount we are sure of raising, together with enough to cover other necessary running expenses. But our resources are not large, and we need some assistance. We need a church organ and comfortable seats and kitchen furnishings and some extra funds for decorations. Shall we not have some help from those who are able?

San Diego is one of the most important places in our denomination, from a missionary point of view. Thousands of tourists visit our city every year, from all parts of the country. During the winter season especially our church is attended by scores of visiting tourists. Many of these deplore the absence of a church organ and other accessories of the church worship which they have been accustomed to at home. We desire to make our church and its worship so helpful and attractive that tourists visiting us shall at once feel at home with us, and renew those pleasant associations which do so much to make a journey into a far and strange land agreeable. Many persons come here for their health, and need all the pleasant and helpful influences possible to aid in their recovery. These facts are all potent reasons why we should be helped generously in our endeavors to maintain here in this city of sunshine and flowers a centre of reverent but progressive thought, where all that is beautiful and universal in Christianity may be cherished and nurtured, where the inspirations of the world's geniuses in religious thought may be reverently studied, and the flower and fruitage of the present century's thought may be garnered for the helping of human souls.

A special feature of our new church will be the copious ventilation without draughts, and a profusion of growing flowers and vines, made possible by the large sky-lights overhead. When completed, our church interior will present a most luxuriant and tropical floral effect, which our mild climate renders possible with no outlay for fuel. In its interior decorations our church will be unique in the denomination, and a delight to visiting tourists.

Our present attendance at Sunday morning worship is between two and three hundred, which will be increased during the winter months by visiting tourists. With this number, we hope to establish a permanent and successful centre of liberal religious thought in this growing city. Will you help us? Contributions may be sent to the pastor, Solon Lauer, or Judge M. A. Luce, president of the Board of Trustees. The smallest contributions will be gratefully received.

SOLON LAUER.

SAN DIEGO.

ONE UPWARD LOOK EACH DAY.

SUNDAY.

There's Sabbath at the Heart of Things.

I know it by the twilight hush,
The trance that follows evening's flush;
By hill and dell that, leaf-bestrewn,
Slumber beneath the autumn moon.
From breathless heavens the cloud-filmed night
Silvers it forth in pensive light;
And every star the message brings:
There's Sabbath at the heart of things.

I know it by the storms that die
In the large quietude of sky;
By frenzied cataracts that strain
To reach the vast untroubled main.
Yea, if I read the blue aright,
The meaning of its starry night,
And catch the song creation sings,
There's Sabbath at the heart of things.

—*Gottfrid E. Hult.*

MONDAY.

October.

We are drinking the wine of the ages
From cups that are brimming over
With the sweet of a honey unbought with money,
Distilled from the heart of the clover.

The fathomless blue of the heaven,
The beauty and bloom of the day,
Are making us young,—they are waking the tongue
Of the years that have passed away.

'Tis the radiant, rare October,
With the clusters ripe on the vine,
With scents that mingle in spicy tingle
On the hill slope's glimmering line.

And summer's a step behind us,
And autumn's a thought before,
And each fleet sweet day that we meet on the way
Is an angel at the door.

—*Harper's Bazar.*

TUESDAY.

The Inaccessible.

What is it in the heart that makes us yearn
For all the distant, inaccessible, and strange?
From what is given us, why must fancy range
To the impossible? Our souls will turn
To the horizon, when the sun doth burn
High in the zenith; and again for change
We crave, when twilight doth the eye engage.

'Tis only the attainable we spurn,
Oh, lofty, vast, forbidden, and unknown,
Thou callest to us, and our souls respond;
For we are kindred to the wide and great.
We, too, would sit star-crowned upon a throne,
Spurn every limit, feel the thrilling bond
That binds us to the king and his high state.
—*Hattie Tyng Griswold.*

WEDNESDAY.

This Way.

"Whence came and whither bound are we?"
Holds something still of mystery;
But one grave thought is clear and plain,
We shall not pass this way again.

Why waste an hour in vain regret
For common ills that must be met?
Why of the thorny road complain?
We shall not pass this way again.

The years glide by: stand strong and true!
The good thou canst, oh, quickly do!
Let gentle words soothe woe and pain,
We shall not pass this way again.
—*Eliza M. Hickok.*

THURSDAY.

The Man for Sandy.

I wouldna gie a copper plack
For ony man that turns his back
On duty clear;
I wouldna tak his word or note,
I wouldna trust him for a groat,
I wouldna ride in ony boat
Which he might steer.

When things are just as things should be,
And fortune gies a man the plea,
Where'er he be,
It isna hard to understand
How he may walk through house and land,
Wi' cheerful face and open hand
Continually.

But when, i' spite o' wark and care,
A man must loss and failure bear,
He merits praise,
Wha will not to misfortune bow,
Wha cocks his bonnet on his brow
And fights and fights he kens na how,
Through lang, hard days.

I wouldna gie an auld bawbee
For ony man that I could see
Wha didna hold
The sweetness o' his mither's name,
The kindness o' his brother's claim,
The honor o' a woman's fame,
Fair mair than gold.

Ay, gie him praise wha doesna fear
The up-hill fight from year to year,
And wha grips fast
His ain dear ones through good or ill,
Wha, if they wander, loves them still:
Some day of joy he'll get his fill,
He'll win at last.
—*Robert Burns.*

FRIDAY.

Unspoken Words.

The kindly words that rise within the heart,
And thrill it with their sympathetic tone,
But die ere spoken, fail to play their part,
And claim a merit that is not their own.
The kindly word unspoken is a sin,—
A sin that wraps itself in purest guise,
And tells the heart that doubting looks within
That not in speech, but thought, the virtue lies.

But 'tis not so: another heart may thirst
For that kind word, as Hagar in the wild—
Poor banished Hagar!—prayed a well might burst
From out the sand to save her parching child.
And loving eyes that cannot see the mind
Will watch the unexpected movement of the lip.
Ah! can ye let its cutting silence wind
Around that heart, and scathe it like a whip?

Then hide it not, the music of the soul,
Dear sympathy, expressed with kindly voice;
But let it like a shining river roll
To deserts dry,—to hearts that would rejoice.
Oh! let the symphony of kindly words
Sound for the poor, the friendless, and the weak;
And he will bless you,—he who struck these chords
Will strike another when in turn you seek.
—*John Boyle O'Reilly.*

SATURDAY.

Symphony of Life.

To live content with small means;
To seek elegance rather than luxury,
Refinement rather than fashion;
To be worthy, not simply respectable;
And wealthy, not simply rich;
To study hard, think quietly,
Talk gently, act frankly;
To listen with open heart to birds and stars,
To babes and sages;
To bear all cheerfully; do all bravely;
Await occasions, never hurry,—
In a word, to let the spiritual life
Grow up through and above the common,—
This is to be "my symphony of life."
—*William Henry Channing.*

EDITORIAL.

Give! "If you wish to be a happy, useful, growing Christian, give. Give till it hurts; give until it costs a sacrifice; give until your soul rejoices in the thought that you enter somewhat into sympathy with him who gave himself."

Contents. The article "God or Man," to which we give a prominent place in this number, will be found exceedingly valuable as a complete though condensed statement of the facts in regard to the nature of Christ, supplying almost at a glance the needed information in answering the frequently ill-founded arguments with which the young people of the orthodox churches are familiar. This essay will be reprinted in tract form, and will be obtainable at the rooms of the American Unitarian Association.

Under the heading "Our Churches" we continue the historical reviews of interesting places, this month giving the fascinating story of King's Chapel, Boston. We have some very admirable material on hand for more of these studies, and should be glad to receive pamphlets and articles from many more.

We call attention to the two articles which we have placed together, entitled "Ourselves and Others" and "Misconceptions of Unitarianism by Unitarians themselves and Others." The reader will notice that the former was written forty years ago, and the latter has just been delivered by a prominent layman. The inference may be drawn into useful illustration.

A young man from Minneapolis has sent us several poems, which are altogether above the average, and which naturally rejoice the editor's heart. We print one entitled "Genius," and include another as the first "Upward Look" for this month. Mr. Hult, the author, is now in Berlin for a year's study; but we hope to hear more from him.

An article which has peculiar interest at the present time is Mr. Crooker's "Triumph of Toil." It is so calm and fair that its vigorous words cannot fail to win the authority they demand.

For denominational affairs we give our readers a thorough review under our various department headings. Mr. Batchelor's letter, for instance, in the American Unitarian Association department is a condensed summary of the very latest condition of general denominational affairs, with the added value of the secretary's own careful opinion and suggested outlook. If this letter were widely read, and as carefully as it is prepared, it would answer a multitude of inquiries as to what the American Unitarian Association does and what interests it serves.

A Powerful Ministry. No ministry of any denomination can be very largely composed of born preachers. The really great in spiritual genius are perhaps even rarer than similarly exceptional individuals in other fields of human effort. The real strength and effectiveness of any religious cause is therefore in the hands of men who must be fitted for their work. While this is true, how dangerous become "short-cut" methods, of which, unfortunately, we are hearing so much in the discussion of the best preparation for the ministry. Just compare the brief, loose, general sort of education considered sufficient to admit a man, if he is sound in character, to any Protestant pulpit with the training compulsory among the Roman Catholics. Seven years of rigorous study, discipline, and practice for every candidate. *Ten years* for the Jesuit priests. No wonder that these men know how to influence their flocks. It is said that Protestants very rarely hear these Catholic preachers, and have little idea of the marvellous mastery of language, persuasiveness, and convincingness with which they are able, as a result of the assiduousness and completeness of training, to present the gospel of their faith. That way lies power; and such power ought to be earned by the new proclaimers of the highest truth, as well as by the noble army of the older faith.

Meadville. Every church in our body ought to feel its best missionary opportunities neglected unless at least once in three years it sends some young man or woman to Meadville to study for the ministry. Some churches of course might find among their young people a much larger proportion who have the living gospel in their souls ready to proclaim if they only knew how. To such Meadville offers facili-

ties never before possible in our denomination. Few people seem to have any idea of the splendid work being done there, nor of the ease with which any noble-minded youth can be admitted, and there find *everything he needs* to give his earnestness the equipment of knowledge, training, and practice essential to a successful ministry. May we not ask pastors to bring to the attention of their young people's religious organizations the advantages of Meadville? With this idea we have reprinted on page 459 the preface to the catalogue issued for 1895–96.

To-day's Facilities. WE get so accustomed to having everything made easy and pleasant that we really find it hard to realize how different it was for our fathers even in their by no means remote youth. Rev. C. A. Staples writes to the Meadville local paper:—

"Forty-five years ago this summer I first became acquainted with the Unitarian church and people of Meadville. The journey from my native town in Massachusetts to that place was then quite a formidable undertaking, occupying nearly three days and two nights. There was no railroad connection then beyond Buffalo; and between Albany and Buffalo there were four changes of cars, on account of the five different railroad companies covering the distance, each having a time-table of its own. Beyond Buffalo the journey was by steamboat to Erie, and thence by stage to Meadville. Thus on the afternoon of the third day from home I reached the place, a journey now accomplished in less than twenty-four hours. Meadville was then a dull, sleepy village of about four thousand inhabitants, only connected with the outside world by a line of daily stages and an occasional canal boat. At that time the Theological School occupied the old church building on the alley in the rear of the county jail."

Long-distance Missions. REV. J. T. SUNDERLAND has safely returned from a rapid missionary tour through India on behalf of the British and Foreign Unitarian Association. A vivid idea of what an undertaking this was may be formed from reading the following brief facts:—

"If we include the time spent on the sea in going and returning, the journey to India consumed just four months. The time actually spent in India was ninety-two days, or a little over thirteen weeks. Besides the long ocean voyages I found it necessary to travel within the boundaries of the great Indian Empire by railway 7,500 miles, by river steamboat 500 miles, by pony cart 200 miles, on horseback 150 miles, by trappa 20 miles,—a trappa being a chair carried on the back of a man, used where the mountain or jungle roads are too steep and rough for a horse."

Doubly Blessed. A UNIQUE ceremony was performed at St. Paul's Protestant Church of Cincinnati, Ohio, a few weeks ago. The pastor of this church is Rev. Edward Voss; and the ceremony to which we refer was the ordination into the Christian ministry of Ernest and Carl, the pastor's two sons.

Both young men were in the Senior Class at Meadville this past year, graduating in June, and both returned to Cincinnati that they might together receive consecration into their sacred calling at the hands of their father in his own church. This is an example worth recording. A brief account of the service will be found in our "News" department.

International Christianity. THE very striking address delivered by Lord Chief Justice Russell of England before the American Bar Association has been widely commended as an admirable, while judicial, plea for peace.

Speaking of the many different meanings given by different writers to the phrases "law of nature" and "law of morals," he pointed out that there was no universally accepted standard of morality. Nations progressed, but not *pari passu*. The United States, for instance, had not yet joined the other great Powers in assenting to the abolition of privateering. While the aim ought to be to raise high its ethical standard, international law, as such, included only so much of the law of morals or of right reason or of natural law as nations had agreed to regard as international law. Happily, men and nations were proposing to themselves higher and still higher ethical standards. The ultimate aim of men and

of communities ought, and he presumed would be admitted, to be to conform to the divine precept, "Do unto others as you would that others should do unto you."

Interesting Preaching. Is not the frequent demand for "interesting" sermons growing to the dimensions of "a craze"? And are not earnest ministers being dreadfully misled in attempting devices of a most miscellaneous nature, ultimately developing into clear sensationalism in the rush for "interest"? Nothing could be more worth remembering in this connection than Prof. Seeley's often quoted words regarding the study of history: —

"I am often told by those who, like myself, study the question how history should be taught, Oh, you must before all things make it interesting! Make history interesting, indeed! I cannot make history more interesting than it is except by falsifying it. And, therefore, when I meet a person who does not find history interesting, it does not occur to me to alter history. I try to alter *him*."

A Terrible Retrospect. THE London *Spectator* of August 29 last succeeded in mingling the deeply pathetic with the exasperatingly humorous in a way not easily forgotten by parishioners, and perhaps hardly less easily forgiven by the preachers.

"Rev. Arthur Robins, chaplain-in-ordinary to the queen and chaplain to the Prince of Wales and to the household troops, preached on Sunday last his five thousandth sermon in Windsor; and his parishioners, in celebration of the occasion, presented him with a complete set of clerical robes. We should like to know Mr. Robins's own reflections on his long career of exhortation. Does he look back on it with complacency or with humiliation or with some mixture of the two emotions? If he has kept anything like a simple and natural mind throughout the fifty years or so during which he has probably been preaching, he must be, as very possibly he is, a man of great force of character; for nothing sooner succumbs to the spirit of routine than the habit of telling 'my dear brethren' what they ought to think or feel in relation to their fellow-creatures and their God. Think of the saying that for every idle word you utter you shall be accountable at the day of judgment, and consider how many idle and ill-considered words there must generally be in five thousand sermons. It must be a pathetic, if not a terrible, retrospect. But we may hope that for the great majority of preachers the penance will at least be very lenient. We hope so, or we journalists should probably be left in an even worse predicament than the preachers."

A Public Prayer. BISHOP POTTER has sent out "A Prayer for the Country, set forth for use in the Dioceses of the State of New York by the Ecclesiastical Authorities." It reads as follows: —

"O Almighty Lord, who fashionest the hearts of men and considerest all their works, grant, we beseech Thee, to us and to all the people of this land, the spirit of obedience to Thy commandments; that, walking only in Thy fear, we may, under Thy mighty protection, continue to dwell in righteousness and peace. Defend our liberties; preserve our unity; save us from dishonesty, lawlessness, and violence, from discord and confusion, from pride and arrogancy, and from every evil way. Continue Thy goodness to us, that the heritage received from our fathers may be preserved in our time and transmitted unimpaired to the generations to come; that all the nations of the earth may know that Thou, O Lord, art our Saviour and mighty Deliverer and our King forever. Grant this, we beseech Thee, through Jesus Christ our Lord. Amen."

The phraseology sufficiently indicates the "ecclesiastical authorities," but the purpose and earnest heart's desire are common to us all; and, in "differing phrase," the substance of this prayer will surely find its way to God from every patriot's heart.

The Year 5657. THE Jewish year began September 7, and all over the world that day was religiously observed by the Hebrew people as the auspicious opening of the year 5657.

If age lends any sense of dignity, the Jewish Church has good reason for its stately, elaborate, sober ritual. A great history is a ceaseless inspiration, and the faithful children of Abraham certainly keep alive the precious sentiment of loyalty and devotion

to their faith. The services, as far as reported on this New Year feast day, were very impressive, and at the same time embraced much modern thought, seeking to add to the spirit of devotion to the past the sense of the need of embodying that spirit in the affairs of to-day.

Evolutionists may smile at the petty 5657 years, and roll off their own tens and hundreds of thousands; but how admirable it would be if they could really put into the duties of life a power corresponding to the dignity of their magnificent past!

That is what these Hebrews attempt. To awaken reflection as to conduct toward God and man, review of the year's actions, repentance for shortcomings and transgressions, serious family consultations, and individual secret prayers.

For such strengthening what matter the length of years? Every past day is history, every opening one opportunity.

Children in Vacation. AN interesting question was raised by Rev. A. D. Mayo in an address recently delivered before the Young Men's Christian Union of Boston as to the duties of a large city toward its poorer children during the long hot days of vacation. No one who spends the month of August in any of the larger cities can fail to appreciate the fact that, as things are at present, really nothing whatever is done for the edification, entertainment, or occupation of the thousands of idle, aimless, street-rambling children. What to do with themselves they know not. They cannot go away; and, when mischief-making fails, time indeed hangs heavily. Dr. Mayo believes in some grand series of free summer entertainments to be given by the children under skilled instructors. He says:—

"Now suppose that through the coming year all the teachers in our schools should have in view the experiment in the coming vacation of a series of great entertainments, free to all who come, in which the musical, artistic, elocutionary, gymnastic, and all other refining elements of our public school system, including private and parochial schools, shall be combined in children's concerts, tableaux, representations, readings, exhibitions of physical strength and skill, even dramatic exhibitions? Can any one estimate the amount of ability to entertain even the most refined assembly in all these directions among these twenty-five to fifty thousand boys and girls of all ages, nationalities, types of childhood and youthful beauty,—the whole civilized world in miniature?"

Departments.

AMERICAN UNITARIAN ASSOCIATION.

The fall work of the Association and the churches began in September with a consideration of the appropriations recommended for the Middle West. Mr. Forbush, whose term of service expires October 1, presented his final report. Upon recommendation of the Western Committee, appropriations were made for the year beginning October 1: to the First Unitarian Society, Ann Arbor, Mich., $1,200; to the Unity Church, St. Cloud, Minn., $200; to the First Unitarian Church, Duluth, Minn., $500; to the First Unitarian Society, Fargo, No. Dak., $300; to All Saints' Church, Colorado Springs, Col., $400; to the First Unitarian Society, Salt Lake City, Utah, $600; to Rev. T. G. Owen, for missionary work at Barker and Greenwood, $400; to the Free Christian Church, Minneapolis, Minn., $800; to the Norwegian Mission, $400; to Rev. Magnus J. Skaptason, for work in the Icelandic Mission, $800; also to the First Unitarian Society, Iowa City, Ia., $30 a month for ten months, beginning September 1; and for Post-office Mission work of Rev. John S. Brown, $50.

During the month of October our treasurer, Mr. George W. Stone, will make a tour among the churches in order to gather material for his annual appeal. One must have personal observation of the institutions established and the work which is going on in order to comprehend the magnitude of our undertaking, and to transmit to the churches who supply the funds the enthusiasm which is the usual result of personal contact with the workers in the field and first-hand knowledge of the great gaps which are to be filled before our Unitarian Church will take its proper place and do its proper work as a factor in the progress of American institutions.

The secretary, on account of the excitement preceding election, has, after consultation with the secretaries of the Western conferences, postponed his visit to these conferences until November. A full list of dates has not been received, but between election and Thanksgiving it is intended to hold a number of conferences in rapid suc-

cession. At the various meetings appointments will be made for Messrs. Crothers, Horton, and Batchelor. It is hoped in time to cover all parts of the country where churches are near enough to one another for co-operation with conventions or conference meetings.

Wanting the services of three superintendents of tested ability and experience, heavier responsibilities fall upon the secretary in his relations with the scattered churches in all parts of the country. In so far as it is possible, he will bring himself into personal contact with those who are scattered abroad, as he has already done in California and a small section of the South. Meanwhile correspondence is invited on all matters of real importance concerning our work and the interests of the churches.

A meeting of the Council of the National Conference will be held to determine the time and place of the next meeting of the Conference. All ministers and laymen should plan their yearly engagements in such a way as to include this Conference, wherever it may be.

In October our directors will consider the needs and interests of the churches in New England. In order to bring expenses and annual income together, it has been necessary to make reductions in all parts of the country. Each department notices especially the reduction made in its own case, and does not take account of similar reductions made in other parts of the country. Protest is often made from distant points against spending our money on New England churches, which are surrounded by friends and helpers, when solitary churches on the frontiers need strengthening. The simple truth is that New England gives nearly all the money that is contributed annually for general missionary purposes, and that the reductions have been made with unsparing severity in New England. The intention of the directors has been, according to their discretion and knowledge, to farm out their income in such a way as to maintain our work in all parts of the country in health and steadiness.

An interesting question is occasionally raised as to our duty to be or not to be "aggressive Unitarian." Very recently the subject has been brought to our attention in a way which implies that one must make a choice between a broad charity and intelligent co-operation with all the liberal forces in the world and "straight Unitarianism." "Definitions are the pivots of thought." To the collective mind of our directors, "straight and aggressive Unitarianism" is a synonyme for unsectarian charity, for an attitude and action which necessarily imply sympathy with every good word and work. Instead of interpreting Unitarianism as something which is established upon a denial of something believed in other churches, they hold Unitarianism to be that form which is naturally assumed by a church, which attempts to judge all things by their value to human beings who are trying to attain to the knowledge of the truth and to the practice of righteousness. That is to say, they would not practise righteousness and teach the truth in order to build up Unitarianism, but would establish Unitarian churches to the end that men and women might be set free from all ecclesiastical bonds which hinder free access to the inspirations they need, and to furnish direct and powerful stimulus in the process of generating moral and religious energy.

Scarcely any one outside of the rooms at 25 Beacon Street can be aware of the many lines along which sympathetic feeling travels to liberal individuals and organizations in all parts of the world. Through Rev. T. C. Williams and Mrs. Williams, greetings have been sent to the International Unitarian Conference in Hungary, called in honor of the One Thousandth National Birthday. Through Rev. S. J. Barrows, greetings were sent to the liberals in Switzerland at their recent meeting. Demand is made for our literature, and especially for American Unitarian literature, from the most distant parts of the world. It is greatly to be desired that some organization should be effected when a few scattered liberals find each other out, that they may combine for the reading of literature and the establishment of libraries and the furnishing of the best substitute available for a church.

GEORGE BATCHELOR, *Secretary.*

SUNDAY-SCHOOLS.

The annual meeting of the Unitarian Sunday School Society is always a time of great interest, not only to Sunday-school workers, but to all who have the welfare of our young people at heart. This year we have been invited to Greenfield, Mass., a lovely town with a hospitable people. The Unitarian parish is under the efficient leadership of Rev. A. A. Brooks. A new stone church was recently dedicated, which forms the attractive home for the society; and in this edifice the meetings of the Unitarian Sunday School Society will be held. At this time of year, when the autumn colors are so beautiful and profuse in Worcester County and the Greenfield region, a trip to and from the place will be a delightful one. The sessions will be held Wednesday evening, October 14, and Thursday, October 15. The following programme has been ar-

ranged; and it embodies a representation from expert workers in our Sunday-schools, and presents topics of practical value to teachers and ministers. Wednesday evening, at 7.45, platform meeting, with three twenty-minute addresses:—

Rev. Samuel A. Eliot of Brooklyn, N.Y. Topic, "The Sunday-school as an Educational Force." Rev. Austin S. Garver of Worcester, Mass. Topic, "The Sunday-school as the Hope of our Faith." Rev. Charles G. Ames, D.D., of Boston, Mass. Topic, "The Sunday-school a Means of Spiritual Culture."

Thursday, October 15, Devotional Meeting at nine o'clock, conducted by Rev. George F. Piper of Northfield, Mass. At ten o'clock the business meeting will open with the annual report of the directors read by the president, election of officers, discussion of the report, and other miscellaneous business. From eleven o'clock to 12 M. three addresses as follows:—

Rev. Loren B. Macdonald of Concord, Mass. Topic, "How to teach Religion." Miss Alice C. Dockham of Chelsea, Mass. Topic, "Methods in Kindergarten and Primary Work." Rev. Walter F. Greenman of Fitchburg, Mass. Topic, "How to teach Ethics."

From 12 to 12.45 o'clock discussion of the three papers from the floor, speeches limited to five minutes each. At 12.45 adjournment for collation.

Afternoon session at two o'clock. At the opening a half-hour will be given to unfinished business, and any new matters to be brought forward. From half-past two until half-past three, three addresses, as follows:—

Rev. George Batchelor, secretary of the American Unitarian Association, Boston, Mass. Topic, "Object of Religious Training in Sunday-school." Rev. William H. Lyon, D.D., of Brookline, Mass. Topic, "Dangers and Benefits of Sunday-schools." Rev. Leslie W. Sprague, secretary of the Young People's Religious Union, Boston, Mass. Topic, "Our Sunday-schools and the Young People's Religious Union."

Discussion from 3.30 until 4.15 at which time adjournment will be made.

Those churches and Sunday-schools that have contributed to the funds of this society during the past fiscal year are entitled to three delegate members, either from the society or from the Sunday-school. These delegates are members of the Sunday School Society for one year from Oct. 1, 1896, with all the voting powers and usual privileges of such membership; and they will be furnished with cards, which must be filled out and returned on Thursday forenoon, October 15, as credentials. All persons in attendance, not delegates or life members, have full privileges in all the exercises except the right of discussing business and of voting.

Special attention is called to the following information with regard to entertainment at Greenfield on Wednesday night. Instead of the general permission which has been granted for two or three years past, allowing any one to stay the night before, the regular invitation heretofore used is extended by the Greenfield parish. It is as follows: "The hospitality of the Greenfield homes is offered for the night of Wednesday, October 14, to life members, delegate members from contributing churches or schools, and to pastors of said churches and schools. All friends in attendance will be welcome to the collation on Thursday noon. Every meeting will be open to those interested in Sunday-school work, and all such are cordially invited. A reception committee will be in attendance on the arrival of trains."

The following request is made by the Greenfield friends. Those who are privileged to stay Wednesday night, and wish so to do, are requested to send their names as soon as possible, and in no case later than Monday, October 12, to Rev. A. A. Brooks, Greenfield, Mass. To put the proper prefix of Mr., Mrs., or Miss to their names.

It is unfortunate that reduced rates on the railroads cannot be definitely offered. As a definite number of delegates cannot be pledged to the Fitchburg Railroad officials, no terms can be made. We advise those who are going any distance from any one place to combine and buy a mileage book. This will materially lessen the fare. Sometimes round-trip tickets, good for the day, are obtainable at a cheaper price.

There is a very good hotel in Greenfield and several boarding-houses, which, of course, are available for those who prefer to go and pay their own expenses. I hope that the cost of reaching Greenfield from Boston and vicinity will not deter friends of the Sunday-school from going. The pleasure and profit to be derived will certainly compensate. For the past three years our autumn meetings have been held conveniently near Boston. But other regions should be considered; and, in going to Greenfield, we make it easier for our friends in that direction to attend, and they have been the ones put at a disadvantage heretofore. Why will not our teachers and superintendents go to these meetings as a pleasant autumn trip, combining recreation and instruction?

"The Story of Israel" is the title for the new current leaflet lessons issued by the Unitarian Sunday School Society. They will be published in the same form as for the past two or three years, adapted to the primary, intermediate, and advanced grades.

Six lessons are now ready, and the first lesson is supposed to fall on the date of September 20. The several topics are as follows: "The Farmer Preacher, Amos"; "The Preacher of Tenderness, Hosea"; "Terror from the North"; "The Statesman Prophet"; "Jerusalem Saved"; and "The Boy King." The primary grade, which is on a four-page illustrated leaflet, is prepared by Rev. Albert Walkley, intermediate by Rev. Edward A. Horton, and the advanced by Rev. W. Hanson Pulsford. The intermediate and advanced are printed together in a four-page leaflet. Price, 50 cents a hundred leaflets.

The Channing Hall "Talks," by Rev. W. Hanson Pulsford, were resumed September 19. These gatherings on Saturday afternoons are of great value to the teachers in Boston and vicinity. The subjects to be treated this winter are of wider import and significance than appears on the surface. They will show the growth of the Hebrew nation, the evolution of its religion, the character of its makers and leaders, and also interpret the books in the light of modern scholarship. The Hebrew nation was taking form and preparing itself for the advent of Christianity in the times these lessons treat. Admission is free, and a cordial invitation extended to all.

I am requested by Rev. Mr. Gould to publish the following statement: I have already announced that the first volume of "Nature Studies," prepared by Mr. Gould, can be obtained at 25 Beacon Street. This is a very helpful book for teachers in the kindergarten and primary classes. Price 85 cents, not including postage.

It is due to the Sunday-schools that may be planning to use the "Second Year of Nature Studies" to announce that the series will not be started the first of September, as contemplated last spring. The present financial condition of the Western Unitarian Conference makes it impossible for Mr. Gould to continue as secretary through the year, unless the churches contribute early and generously to the support of the conference, as was stated at the annual meeting in May. And, in leaving the conference in order to take up parish work again, it would be impossible during the change to continue the preparation of the weekly leaflets. Consequently, he has decided not to begin the course, when likely to be interrupted so soon; though he hopes it may be continued at some later date.

Five or six conferences in the North-west have invited the president of the Unitarian Sunday School Society to come before them and give addresses on matters relating to Sunday-school aims and methods. He has accepted, and will make this journey, covering the dates between November 8 and 23, during which time he will be constantly engaged week-days and Sundays in speaking or preaching. Rev. Mr. Batchelor has also been invited to make the same visit in behalf of the Unitarian Association. These two representatives with a third, possibly Rev. Samuel M. Crothers of Cambridge, will go together upon this tour of fellowship and consultation. EDWARD A. HORTON.

THE YOUNG PEOPLE'S RELIGIOUS UNION.

A Programme for 1896–97.

At a meeting of the board of directors held July 6 the Publication Committee was authorized to send out a communication to the officers of the local unions and guilds, soliciting such topics as might seem worthy of consideration by all local societies during the coming season. It was felt that the central office would be called upon to advise in some part of the coming year's work of many local societies, and that thus, gathering the best suggestions of different workers, the best advice could be given. It was also believed that many local societies would be glad to adopt a list of topics prepared in this way, and thus give unity and fellowship to our work.

Circulars were sent out, and the responses received prove that the venture was no mistake. Suggestive topics have been returned in such numbers that selection has been difficult, and many are the signs that the young people generally will gladly welcome this attempt to unify and fraternalize the programmes of work.

It needs to be said that of course the utmost freedom is given to every local society to shape its own programme. No union is bound to accept all or any of the topics here suggested. This report is merely *advisory*, its aim being to inspire, not to control. Some unions meet but fortnightly, and so will use only half the topics of the list. Some will find topics suggested by local conditions which they will wish to insert in place of others on the list that may not appeal to their need.

Effort has been made to provide for the various elements with which we must work. Some unions are composed of very young people, others have older members. Some aim at intellectual effort, which others do not emphasize. It is hoped this programme may give religious interest to those aiming at literary work and intellectual stimulus to those content with praise service. The study of the prophets of the older religions will furnish a winter's suggestive reading for the members of our unions. A union

meeting only fortnightly may do well to organize a study section to meet on some week evening, and study these prophets and their faith. Some will feel the need of devoting more than one evening to each of these great teachers, in which case a study class may well be organized to supplement the Sunday evening meeting.

Space in the *Christian Register* and other papers and journals will be given us in which to publish weekly or monthly a directory or bibliography of each subject, and often, also, some words of inspiration and suggestiveness from some of our leaders. At all times this office will be glad to send such literature and other helps as it may command to all applicants. In this connection it may here be suggested that for the study of the prophets of the older religions James Freeman Clarke's "Ten Great Religions" and Jenkin Lloyd Jones's "Seven Great Religious Teachers" will be found invaluable.

Will the unioners notice that four topics are marked "special." On the first or second Sunday of alternate months it is hoped *all* unions will unite in considering these topics. Even if nothing else in the programme is accepted, it is hoped that these topics will be considered. Let these nights be used for "Rallies" with special programmes. Whenever it is desired, effort will be made to procure special speakers to assist the local unions upon these evenings. Several of the younger ministers and other speakers have already volunteered their services. It may be advisable to arrange "Union Rallies" on these nights. Wherever two or more societies can meet together, they could hold a union service, having several speakers. A little enthusiasm will do us no harm.

After this explanation the programme is now given :—

Sept. 20. Religion and the Young. (The Ideal Local Union.)
Sept. 27. Church-going, for What ?
Oct. 4. Special. Young People and the Forward Movement. (The National Young People's Religious Union.)
Oct. 11. Our Cardinal Principles. (*a*) Truth,—the Progressive Revelation.
Oct. 18. Our Cardinal Principles. (*b*) Worship,—the Need of the Human Soul.
Oct. 25. Our Cardinal Principles. (*c*) Service,—Man's Duty to Man.
Nov. 1. All Saints: Modern Saints and Heroes.
Nov. 8. Moses and his Mission.
Nov. 15. Judging and being Judged.
Nov. 22. The Young Man in the World; or, The Golden Rule in Business.
Nov. 29 Gratitude. (Service for Thanksgiving.)
Dec. 6. Special. Temperance: What can we do ?
Dec. 13. Zoroaster.
Dec. 20. The Mission of Jesus to me.
Dec. 27. Christmas Service.
1897.
Jan. 3. New Year's Service.
Jan. 10. Confucius.
Jan. 17. Fellowship with Young People of Other Denominations.
Jan. 24. Gossip, and Other Sins of Speech.
Jan. 31. Indifference and Enthusiasm.
Feb. 7. Special. Why am I a Unitarian ?
Feb. 14. Buddha.
Feb. 21. Patriotism and Religion.
Feb. 28. Religious Agnosticism.
March 7. Mohammed.
March 14. Who is the Infidel?
March 21. An Aim in Life.
April 4. Jesus, the Light of the World.
April 11. A Symposium. Belief in Immortality among the Nations.
April 18. Easter Service.
April 25. Who is the True Christian ?
May 2. Special. What can Young People do to spread the Liberal Faith ?
May 9. Luther and the Protestant Reformation.
May 16. Formation and Reformation of Personal Character.
May 23. Channing and the Liberal Reformation.
May 30. Means of Religious Growth.
June 6. Science and Theology: The Present Reformation.
June 13. The Use and Abuse of Sunday.
June 20. Sincere in All Things.
June 27. Recreation: True and False. (A vacation topic.)

LESLIE W. SPRAGUE, *Sec'y.*

BOOKS.

A History of the Warfare of Science with Theology in Christendom. By Andrew D. White. D. Appleton & Co. An exceedingly valuable work, the result of a lifetime of love-prompted research. The method and manner of handling the vast subject are admirable. The style and temper are equally on a par with the method. It is a great book. Quite invaluable to any modern student of theology. as it will surely remain a familiar work for reference, quotation, and authority for many years. Dr. White only claims that he tries to aid in letting the light of historical truth into that decaying mass of outworn thought which attaches the modern world to mediæ-

val conceptions of Christianity. With the vision of the true seer, the author keenly perceives what a menace and barrier to the forward movement of religion is this fast-rooted mediævalism, for behind this barrier "is rapidly rising the flood of increased knowledge and new thought," and the danger to present enlightenment is that this flood may sweep away not only out-worn creeds, but with them "the most precious religious and moral foundations of the whole social structure." Dr. White's book is a great contribution to reasonable religious truth, and helps exactly to prevent any sweeping away of real faith by defining and distinguishing truth from falsehood, and opening out such channels of thought that reasonable Christian faith can flow on bravely and openly. The plan of the work in general is to take up in detail and historic order subjects of controversy between ecclesiastical dogma and scientific investigation: for example, the first matter treated is the slow development of the modern idea of creation by evolution, in which Dr. White shows the gradual destruction of the ancient belief in instantaneous creation. Other divisions of subject-matter are astronomical progress, geological, geographical, anthropological, the advance from storm and thunder worship to meteorology, from magic to chemistry, from miracles to medicine (this is a most interesting chapter full of convincing illustrations), from Babel to philology, from oracles to the higher criticism. The closing chapters bring us to very modern themes, even to the publication of "Lux Mundi," and clearly confirm the whole tendency of the book, which is distinctly toward reconstructive ends. There is a noble conclusion in the last pages on the Divine Power in the Universe, the new conception of the ascent of man, and the new influence and inspiration of the Bible as an exposition of the eternal law of righteousness.

An Ethical Movement.—By W. L. Sheldon. New York: Macmillan & Co.—This is a volume of searchings. The element of seeking, and not having found, distinguishes its contents from sermons. Virtually, the sixteen lectures which make up the book are discourses delivered on Sunday mornings to the St. Louis Ethical Society, with the purpose of elevating the moral life of the audience. Really, they form a most remarkable study of the attitude, effort, gleams of illumination, and final uncertainty of an eager, gifted mind seeking for itself a philosophy of life. It is rare indeed to find such an absolutely frank, ingenuous self-revelation made in language so direct and clear. There is no juggling with words. All is clear thinking and unimpassioned expression. To any reasonable reader these personal statements of the steps of belief must be exceedingly interesting, and to many no doubt very helpful in the way of clearing old obstructions to intelligent thought from the track of great themes. But the final outcome is sheer disappointment. Of all writers in this school of ethical study Prof. Sheldon advances furthest toward religion. Indeed, he speaks of duty "to one who makes a religion of it," and declares that his conception of it is not as of something the result of social development, but as of "something primordial in the human consciousness itself." He tries in every way to derive some enthusiasm from this sense of duty, and declares, "Though *it* slay me, yet will I trust in it." Still, a ghostly chilliness as of a tenantless house impresses one as we read on. The enthusiasm doesn't come. And, if we follow him through the various themes to the chapter on the "Ethical Christ" and the "Use of the Word of God," it seems impossible that we should not step on into Theism and Christianity; but Prof. Sheldon, while everywhere beholding streams of divine light which fascinate him and compel him to enter into earnest examination of their qualities, cannot raise his eyes and look up to the sun.

Puritanism in the Old World and in the New. By Rev. J. Gregory. New York: Fleming H. Revell Company.—It is a pleasing international compliment that Dr. Gregory's book is prefaced with an introduction by the American author of "The Pilgrim in Old England," Dr. Amory H. Bradford, while it is itself largely concerned with Puritanism in New England. We are getting a good deal of literature on this subject just now, and certainly it is well calculated to engage our deepest attention. The volume before us is original in the thoroughness with which it reveals the roots of our own spiritual genealogical tree. The creative causes of Puritanism have probably nowhere been so forcibly or clearly examined. It is well adapted for class-work, being distinctly a hand-book of description and reference, and contains a marvellous amount of information. Above its merits of matter, it is written in so winning a way that one is tempted to misquote Shakspere, and say:—

"He would make a Puritan of the devil."

Charles Bulfinch. By Ellen S. Bulfinch. Boston: Houghton, Mifflin & Co.—Either as a memorial to a public benefactor or as a consoling tribute to local associations fast disappearing, or, indeed, in its larger worth as a biography of an admirable man, this volume is a success. Senator Hoar wrote, "If the artist who fashions a great statue or who paints a great picture leave behind him an enviable fame, surely the men who have helped fashion and adorn a great city, who have laid its foundations and built its walls, have a better title to grateful remembrance"; and certainly few such men have a better title to remembrance than Charles Bulfinch. The book is full of surprises for those who know little more about the man whose life it records than that he was the designer of the Boston State House and the old General Hospital. Not only for twenty years was he chairman of the selectmen of the town government, but he promoted public enterprises of good works in all directions. The volume is worthily illustrated, and is a valuable contribution to the study of New England history.

The History of the Hutchinson Family. By John Wallace Hutchinson. With an Introduction by Frederick Douglass. 2 volumes. Boston: Lee & Shepard.—"David, Noah, Andrew, Zephy, Caleb, Joshua, Jesse, Benny, Judson, Rhoda, John, and Asa, and Abby are our names." So thirteen of this wonderful family of sixteen children were accustomed to sing in their famous song, "The Old Granite State."

During over fifty years, from 1839 until the death of sister Abby in 1892, leaving brother John the only survivor, the Hutchinsons bore an important part in the history of the country, singing for abolition, temperance, woman suffrage, and all other moral reforms. They were mobbed, driven from the large cities by pro-slavery officials, had their pass to the Potomac camps revoked by General McClellan, and were reinstated by President Lincoln, and through it all gained the love and enthusiastic support of the people of two continents. Brother John's book is not a genealogy, but a loving tribute to his departed brothers and sisters, besides being a complete story from the family journals and press notices, together with his personal reminiscences.

Yekl. By A. Cahan. New York: Appleton & Co. This tale of the New York Ghetto is an extremely disgusting piece of portraiture. Like Stephen Crane's "Maggie" it is a deliberate effort to paint in vivid blotches of local color the worst passions and lowest habits of a degraded condition of human life. It is impossible to believe it really true, for no degradation can wipe out all the gentleness and kindliness of human hearts. Indeed, the mere external conditions in "Yekl" are rather above the average of a great deal of city life; and yet perfect brutality with utter lack of feeling or sentiment characterizes every figure in the book. For studio work the study of abnormal individuals may be advisable; but for any public exhibition, as in a novel, something more than grotesque or loathsome study sketches is necessary.

NOTES.

Rev. George H. Young, of Lawrence, Mass., is already making engagements with women's clubs, alliances, etc., to deliver his courses of admirable lectures. Mr. Young is very successful in presenting valuable material, both biographical, historical, and literary, in a fascinating form, and issues this year a very enticing list of topics, some of which are George Eliot, Dorothea Dix, Elizabeth Barrett Browning, Elizabeth Fry, Mary Lamb, Madame de Staël, Harriet Beecher Stowe, Thomas Paine, Madame Roland, Alice and Phœbe Cary, Charlotte Bronté, Jane Welsh Carlyle, Margaret Fuller, Transcendentalism, and Some of Its Prophets, Recent Study of Mars, The Story of Brook Farm, Evolution, Louisa Alcott, Jane Austen, Mary Wollstonecroft, Lucy Stone.

After a year spent in Europe Rev. H. G. Spaulding offers the following new lectures. Each lecture will be illustrated by numerous stereopticon views specially prepared or carefully selected. Many of the views are colored reproductions of water-colors made in Italy by Mr. H. P. Spaulding.

I. "Capri," a popular descriptive lecture on this beautiful island, "the pearl of the Mediterranean."

II. Four lectures on "Famous Books and Famous Places": (1) Bulwer's "Last Days of Pompeii"; (2) Hawthorne's "Marble Faun"; (3) George Eliot's "Romola"; (4) Byron's "Childe Harold's Pilgrimage."

Any one of these lectures will be given singly. They furnish a wholly new kind of entertainment, combining the story or poem with richly illustrated descriptions of its scenes.

As in the physical world man has matched his intellect against nature's mighty forces to master them, so in the realm of spiritual realities the might of thought and love must be brought to bear upon the powers of evil to conquer them. This is the work that is ours to do.—*Mary A. Safford.*

CHILDREN'S CORNER.

YOM KIPPUR.

A Hebrew Letter Good for Christian Children. Taken from "The American Hebrew" Magazine.

Dear Children,—One of my little nieces has requested me to write about temptation. Since temptation lies at the root of much sin and wrong-doing, it is an appropriate subject just before Yom Kippur, when we beg forgiveness for our misdeeds of the past year. It is often very hard for us to do what we know our parents have commanded us to do or to refrain from doing that which God has forbidden. The main purpose of the Day of Atonement is to give us strength to be good and just, to tell us to forget our weakness of the past year, and to resolve to do better in the future. On that day most of a Jew's time is spent in prayer and in listening to sermons on duty.

One of the greatest lessons in the Mishna is thus expressed: "He who says, 'I will sin, and repent, and sin again,' Yom Kippur does not cover up his sin; but he who repents and makes up his mind to reform, his sins are atoned for." Temptation to do wrong, to disobey your parents, to act spitefully to your neighbor, will beset you this year as it did last year; but now you are older, you have more sense, and you should know that what your parents tell you is for your good, and that, if you wish to win the love of those whom you meet, some or all of your faults must be thrown into a place where they can never be found again. Most of these temptations will beset you in school or in the playground, at the table or in the parlor. They will appear very little things; yet they will help to form or deform character. You may, perhaps, desire to have what your brother or sister has, you may want to be the first in every game or the leader in every play, or you may wish, by mischievous act or cruel word, to have fun at somebody's expense. These are temptations which you must resist, in order to find favor in the sight of God and of man.

In ancient times Yom Kippur was a very joyful day, since people believed sincerely that their sins were forgiven; and the good feeling of friendship that prevailed gave every one strength for many days at least to do that which was only good: temptation to sin had no power over them. Thus may it be with all of you. May the fast of Atonement bring your hearts nearer to God, and cause you to keep the laws of our heavenly Father, and obey the will of your earthly guardians and protectors.— *Uncle Arthur.*

THE CHILD MUSICIAN.

He had played for his lordship's levee,
  He had played for her ladyship's whim,
Till the poor little head was heavy,
  And the poor little brain would swim.

And the face grew peaked and eerie,
  And the large eyes strange and bright;
And they said,—too late,—"He is weary!
  He shall rest for at least to-night!"

But at dawn, when the birds were waking,
  As they watched in the silent room,
With the sound of a strained cord breaking,
  A something snapped in the gloom.

'Twas the string of his violoncello.
  And they heard him stir in his bed:
"Make room for a tired little fellow,
  Kind God!" was the last that he said.

—*Austin Dobson.*

THE BRIER IN KITTY'S FOOT.

One day Merlin ran away barefooted to the huckleberry bushes at the foot of the garden. He came back crying, with an ugly brier in one of his little fat feet. He was a brave little hero, and allowed his mamma to pick it out with a needle. A half-hour later he was found intently examining the claws in his kitty's feet. A sad expression rested on the thoughtful little face as he carried his pet to his mamma, saying: "Poor kitty—b'ier—foot. Mamma, fix it."—*Babyhood.*

NEWS FROM THE FIELD.

It will be seen by reference to the cover that we are keeping an *index* to every item of news from our churches. At the end of each year that index is given to every subscriber, so that references to what has taken place in any society can easily be made.

Has your church an item of news in this number of the *Unitarian?* We should be glad to have you represented, and will gladly publish every month any announcements, notices, or news which you will send us. The *Unitarian* is a parish paper, and its interest is in every parish.

Rev. W. A. Pratt of Colorado Springs, Col., having satisfied the Committee on Fellowship of his fitness for the Unitarian ministry, is hereby commended to our ministers and churches.

D. M. Wilson, *Chairman.*
D. W. Morehouse, *Secretary.*

ANNOUNCEMENTS.

Ministers' Institute Programme.—The Ministers' Institute will hold its tenth regular session at Concord, Mass., on the following days, September 29, 30, October 1, 2, in the First Parish Church, Rev. John W. Chadwick of Brooklyn president *pro tem.* The following programme has been arranged for by the board of directors:

Tuesday, September 29.—7.30 P.M., opening sermon by Rev. James De Normandie of Boston.

Wednesday, September 30, "Philosophical Day."—9.30 A.M., devotional meeting; 10 A.M., opening remarks by the president; 10.20 A.M., Dr. C. C. Everett of Cambridge, on "Kant's Influence on Theology"; 11.20 A.M., Rev. Merle St. Croix Wright of New York, on "Evolution as related to Human and Divine Personality"; 3 P.M., Rev. W. W. Fenn of Chicago, on "The Possibilities of Mysticism in Modern Thought"; 4 P.M., discussion of the morning and afternoon essays; 7.30 P.M., addresses on "The Relation of the Pulpit to Political, Sociological, and Personal Affairs," by Rev. Joseph May of Philadelphia on "The Pulpit and Political Affairs," Rev. Frederic O. MacCartney of Rockland, Mass., on "The Pulpit and Social Questions," and Rev. Francis B. Hornbrooke of Newton on "The Supreme Function of the Pulpit."

Thursday, October 1, "Biblical Day."—9.30 A.M., devotional meeting; 10 A.M., Prof. G. F. Morse, Andover, on "The Book of Job"; 11 A.M., Prof. Josiah Royce, Cambridge, on "The Philosophical Basis of Job"; 12 M., Rev. S. J. Barrows of Boston, "Mythical and Legendary Elements in the New Testament"; 3 P.M., business meeting for the election of officers, etc.; 4 P.M., discussion of the morning essays, to be led by Prof. C. H. Toy of Cambridge; 7.30 P.M., Prof. D. G. Lyon, "The Amarna Inscriptions," illustrated by a stereopticon.

Friday, October 2, "Sociological Day."—9.30 A.M., devotional meeting; 10 A.M., Prof. Edward W. Bemis, late of Chicago University, on "Some Aspects of Sociological Study"; 11 A.M., Mr. Henry D. Lloyd, author of "Wealth against Commonwealth," on "The Use and Abuse of Corporations"; 3 P.M., Mr. Henry Lloyd, secretary of the National Educational and Economic League, on "The Organization of Labor"; 4 P.M., discussion on the day's essays, led by Rev. Thomas R. Slicer of Buffalo. There will be no evening session on Friday.

The members of the First Parish in Concord, who are to entertain the ministers during the session of the Institute, will be greatly assisted in their efforts if the applications are sent in at the earliest date possible. Each applicant will kindly state the time of expected arrival in Concord and length of stay. In case of a large number of applications, it may be found necessary for two to share the same room. Hence, if any friends desire to be entertained together, or if there is any preference as to a room-mate, it will be very desirable so to state it in the application. If those who apply do not receive any reply to their communications, they will please understand that their requests have received due attention, and that places will be ready for them on their arrival. A committee will be at the church to receive those who come, and conduct them to the houses to which they have been assigned.

John W. Chadwick, *President.*
Albert Walkley, *Secretary.*

The American Congress of Liberal Religious Societies.—This organization, of which Dr. H. W. Thomas of Chicago is president, Col. T. W. Higginson, Drs. Hirsch, Savage, Heber Newton, and William M. Salter are vice-presidents, and Jenkin Lloyd Jones of Chicago secretary, will hold its third annual meeting in Plymouth Church, Indianapolis, November 17, 18,

and 19. Rev. Philip S. Moxom of Springfield, Mass., preaches the opening sermon. Among other speakers are Edwin D. Mead of Boston, Rev. Messrs. Reed Stuart of Detroit, William C. Gannett of Rochester; Drs. Hirsch, Canfield, and Thomas of Chicago, Dr. Rexford of Columbus, Ohio, and many other prominent representatives of various denominations. The congress is a direct outcome of the Parliament spirit, the initiatory step being taken during that meeting. It is an attempt to ameliorate dogmatic spirit and to minimize the sectarian divisions in communities.

Albany, N.Y.—The anniversary of the First Unitarian Society was pronounced a success by those who were there. Besides bringing in new members, it stirred up the enthusiasm and energy of the older members to do more work.

The Bible study section of the Unity Club finished its study of the Synoptic Gospels, and then during the last three meetings compared the narrative in the Fourth Gospel with these.

The Literary section studied Longfellow, Whittier, and Bryant during the last few months.

The principal meeting of the Sociological section was the one at which "Socialism" was warmly discussed.

These sections with their scope of work enlarged, and with the addition of a social or entertainment section, have been reorganized into a new Unity Club, embracing the ideas and principles of the Young People's Religious Union, of which it is intended to be the local chapter. The work in the various departments for the new year, commencing October 1, has been partially planned.

On April 21 we held our annual meeting. Messrs. E. O. Smith and P. R. Robson were elected trustees for terms of two years, and Mr. J. W. Paterson to fill an unexpired term. After the meeting a literary and musical entertainment was given by the young people. One feature, entitled "A Chorus by Egyptian Mummies," was very weird and inharmonious.

Our pastor gave on May 21 a lecture entitled "A Few Days in Holland," illustrated by stereopticon views. When he had finished, the audience-room was cleared and a social time enjoyed.

Saturday, July 25, a half-holiday and moonlight excursion to Bærena Park, a few miles down the Hudson, was given by our society. All had a pleasant time, for many, in fact, it being the first church excursion they had enjoyed. Financially, also, it was a success.

Our visitors during the past few months have been Dr. Morehouse, Rev. Arthur Grant, and Rev. Charles F. Dole. Rev. Mr. Grant's sermon was entitled "A Night at the Gate of Heaven." Rev. Mr. Dole spoke on "The New Faith, the Gospel of Unitarianism." Dr. Brundage has given two more of the "Modern Prophets" series, their titles being "Martin Luther" and "Ulrich Zwingli." Some other sermons have been "The Fourth Gospel," "The Doctrine of the Resurrection" (at Easter), "From Special Creation to Evolution," "The Place of Moses in the Religion of Israel," and "The Gospel of Buddha." At the last meeting for the summer "Our Gospel" was considered, closing with an invitation to all who could accept our platform to unite with us, which was accepted by several.

The society reassembled after the vacation on the first Sunday in September. Our Sunday-school of Ethics and Religion shows an increased attendance and interest. Nearly all express their delight in getting back to their new church home. A hearty good fellowship is manifest, and the strongest hope for our future success is felt by all.

Andover, N.H.—The fall term, which is the beginning of the new school year of Proctor Academy, began Monday, September 7, the teachers for the two years previous being all continued, insuring excellent work. The principal, Rev. James F. Morton, will enter upon his sixth year. The meetings of the Young People's Religious Union have been maintained with interest and success once in two weeks, without interruption by reason of the usual vacation of the Unitarian society during August.

Athol, Mass.—Work at the Second Unitarian Church has begun again. Rev. Carl G. Horst spent part of his vacation in Burlington, Vt., and reports a delightful time. The two societies, the First and Second Unitarian, are joining in preparations for the Worcester County Conference. The opportunity for working together seems to be appreciated by both societies. With so many earnest men and women at work, with our Unity girls in charge of waiting upon tables, and our "Merry Twenty" to see to the decorations, we think we can convince the good brothers and sisters of other churches that we are prepared for a host, and most glad to welcome one. The Guild of the Good Shepherd has held two very interesting meetings. The first was led by Rev. Martha Aitkin; and the topic was "How to make this Year a Successful One." The second meeting had for its subject "Opportunity"; and the presence and remarks of three ministers, Rev. Mr. Sutton, Rev. Mrs. Aitkin, and Rev. Mr. Horst, made it a very helpful meeting. The Sunday-school this year is to take up the new series of lesson papers, and began its work September 20.

Battle Creek, Mich.—Rev. T. J. Horner preached his last sermon before vacation to a congregation that almost filled the church yesterday. After the services the congregation lingered long in social conversation. The sermon, from the text, "She hath done what she could," was well received; and the spirit manifested among the people augurs well for the future. During the past year the hymnal "Amore Dei" has been introduced, eight new responsive services prepared, the Reed-Stewart Fraternity organized, with a membership of eighty, the Sunday-school built up from about eighty to over two hundred; while the "People's Lecture Course" netted a profit of over $600. The annual meeting of the church for the election of committees, held Sunday evening, was the largest for years. Several new building plans have been proposed, but as yet nothing in that line has materialized. The ladies propose to open their work in the fall with a dollar social, for which all the women in the church are to earn a dollar, and tell how it was earned.

Berkeley, Cal.—Regular services have been resumed, and everything promises well. On Sunday evening, August 23, Rev. Mr. Payne discoursed upon "Seekers after God," after the reality which lies beneath everything, which would account for everything, which religious men in all nations are everywhere seeking. Paul implied that the search of the Athenians was in vain, but, with reference to his people, that they had come to understand God, and said, as it were, "You do not know God at all: *we* know him, we are the teachers of the word." Moses and the prophets realized God, but Judaism or Christianity have no ground for the claim that they experience and understand all of God. Religion is still unfinished, is not complete, is not perfection: its problems are deeper than any others, therefore men's progress will be slower and attain perfection later than in art, science, or political economy. Christianity has the grandest chance in the world to do a noble, enduring work. The finding of God is the one great, holy cause of this world. Let us not be wedded to society. Let us be men. Let us be souls helping one another to rise, to find God.—*Pacific Unitarian.*

Boston, Mass.—Large congregations have gathered at each of the city churches as the reopening services occurred. The old pastors have been eagerly welcomed on their reappearances. In only two churches has any pastoral change taken place. The Church of the Unity, having lost Mr. Savage, who goes to New York, has voted its entire property over to the care of the Benevolent Fraternity, which organization will immediately take steps toward putting a powerful preacher in the pulpit, and in every other way promoting a vigorous Unitarian campaign in the South End, with Unity Church as the base and centre of operations. The other change is at the Church of All Souls in the Roxbury district, where Rev. H. T. Secrist has been installed as successor to Rev. W. H. Lyon, who accepted a call to Brookline a few months ago.

In regard to the transfer of Unity Church property, it is said:—

"The reasons for this action are, first, the desire to perpetuate the church and to maintain its worship and activities in the present location. Many of the supporters have moved away from the South End, but there are others left who are closely identified with the church. The majority are still within convenient range of the present location. The second reason is that the Fraternity of Churches would be able to join with the remaining resident members, and insure the prolonged life of the church.

"It is not intended, it is understood, to make a mission institution of the Church of the Unity, but to preserve it as a parish home church for the neighborhood. It is not unlikely that the New South congregation may join with the Church of the Unity, and thus form one strong church."

—Bulfinch Place Church (Benevolent Fraternity of Churches): A special service will be held on Sunday afternoon, September 27, at 3.15 o'clock, in recognition of Rev. S. H. Winkley's fifty years' service in the ministry-at-large, and for the installation of Rev. Christopher R. Eliot as pastor of Bulfinch Place Church. The sermon will be preached by Rev. John Cuckson; and addresses will be made by Rev. E. A. Horton, Rev. Edward E. Hale, D.D., and Rev. Mr. Winkley. All are cordially invited.

Chicago, Ill.—Unity Church: Services were resumed in Unity Church on Sunday, September 6, and in the Sunday-school on the 13th. Many of the church members have not yet returned from their summer sojourn, but it is hoped that the 1st of October will find all the departments in good working order.

—Mrs. Celia Parker Woolley has assumed the pastorate of the Independent Liberal Church, which was organized two years ago by Rev. T. G. Milsted, formerly pastor of Unity Church. Mr. Milsted has resigned to enter upon the practice of law; and his place has now been taken by Mrs. Woolley, who begins her new work with the best wishes of her many Chicago friends and admirers.

Cincinnati, Ohio.—Ernst and Carl August Voss, graduates in the last class of

Meadville, were ordained to the ministry in their father's church in Cincinnati (St. Paul's Evangelical Protestant) on Sunday evening, June 28. Besides large numbers of clergymen of the German Evangelical Protestant Church, there were present as participants our two Unitarian representatives, Messrs. George A. Thayer and George R. Gebauer, and the Universalist pastor, U. S. Milburn.

The sermons of the occasion were preached by the candidates, in effective discourses of excellent matter and oratory, of about fifteen minutes' length; while the consecration to their sacred office was performed by the father, Rev. Edward Voss, assisted by Messrs. Thayer and Gilbert Schmidt, who undertook the symbolical services, dear to the worshippers of that church, of presenting to the candidates, first, a Bible, with an address upon the relations of the book to the history and piety of the Christian centuries, and, next, the communion-cup and plate. Twelve brief expressions of friendship by German ministers followed this interesting and peculiar service. It is seldom that one of our ministers dedicates two of his sons to the ministry of religion; and this father was justifiably proud, and moved with deep feeling at his unusual privilege.

Concord, N.H.—Regular Sunday morning services were resumed at the Unitarian church September 6.

The topic of Rev. Frank L. Phalen's sermon was "Our Faith and our Duty."

The church was well filled, and all seemed glad to meet together again, and to take up the work of another year.

Evanston, Ill.—Services were begun here September 7. We are entering on the fourth year of our organization, but our congregations are very small. Last year we lost, through their removal to other places, four families,—just about a third of those we had. Were it not for Mr. Blake's faithful and devoted service to us and the generous amount of the Alliance Church Building Fund, we should almost lose heart at the present outlook. The Building Fund now amounts to $950, well invested. This fact gives us great hope that the time may come when we can have a building of our own. This year the Alliance will make an especial effort to increase the fund. The publishers of the *Ladies' Home Journal* make a most liberal offer. We wish to remind the Branch Alliances and Unitarians generally that we take subscriptions for other magazines, including our own denominational paper, and that renewals even yield us a commission. May we not have a generous answer to this appeal? Magazine orders may be sent to Mrs. Herbert W. Brough, 720 Madison Street, Evanston.

Hamilton, Can.—Rev. J. H. Long preached his farewell sermon in Unity Church, Hamilton, Sunday, August 30, and has left for Windsor, to assume the editorship of the *Review* of that town. The members of the Canadian Club, of which he is president, tendered him a banquet.

Helena, Mont.—The Unitarian church in this isolated but interesting city has prospered during the past year more than could be expected, in view of the continued financial distress. The revenues have increased slightly. Congregations have grown considerably. Interest has deepened in the city and throughout the State. The Sunday-school has improved in attendance and work. The best thing done during the year was the founding of a free kindergarten in a destitute part of the city. It has been a decided success in every particular. A church building is greatly needed. Without such a home our work is much cramped, but the people hope to solve the problem as soon as prosperity comes.

Mr. Crooker and wife returned the last of July, and were given a very hearty welcome home by both the congregation and the community. Mrs. Crooker expects to devote herself to the philanthropic and educational side of the church work. Both Mr. and Mrs. Crooker are now maturing plans for missionary work in a number of the cities of the State. They hope to do considerable in this line during the coming fall and winter.—*Pacific Unitarian.*

Hopedale Mass.—The Loyal Workers were entertained by friends several times during the past two months. The committee from the Hopedale Sunday-school, consisting of Miss A. M. Bancroft, Mrs. F. E. Smith, and Mrs. E. L. Osgood, met with the officers and teachers at Miss Bancroft's on August 17, and made their report. The entire school has been considered, classes have been rearranged, new text-books adopted, and a list of quotations from eminent Unitarian authors has been arranged for the general exercises. For the primary class, under the management of Mrs. Smith, children's chairs have been secured, and other outfit for kindergarten work.

The churches opened on September 6 after being closed for the month of August. During the vacation the vestry of the church at Hopedale has received a new coat of paint and other repairs, while at Mendon the steeple has been strengthened by new timbers and iron-work, the outside of the building painted and the interior completely overhauled, and a new carpet placed upon the floor. The following delegates were elected to attend the Worcester Conference to be held at Athol, Mass., September 16

and 17: from Hopedale, Mrs. F. E. Smith, Miss Grace Dutcher, Mr. and Mrs. George H. Davis, Mr. and Mrs. William Welch; from Mendon, Mr. and Mrs. J. J. Nutter, Mr. and Mrs. Edward Taft, Mrs. A. N. Darling, and Miss Sara Staples. The class of '96, Hopedale High School, has published the sermon of graduation delivered by the pastor June 16. Copies for distribution may be obtained of members of the class. The Guild of A Kempis will study during the coming year Frances Power Cobbe's well-known book entitled "Religious Duty."

Ithaca, N.Y.—The Unitarian church began its services on the 13th of this month, after a summer vacation. Rev. J. M. Scott delivered a very helpful sermon on "How to be Good." Many new faces were in the audience, and the expressions of interest and good will after the service speak hopefully of the coming year's work. The class in Ethics was continued, under the able leadership of Mr. William H. Riley. The class in Sociology had as its guest Mr. Edward King, lecturer of the American Federation of Labor. Mr. King spoke both eloquently and forcibly on the "Viciousness of Neutrality in the Social Conflict." The Women's Alliance has also resumed its meetings. Under the management of the president, Mrs. F. M. Bates, the work for the year promises to be both helpful and interesting. The third Wednesday of each month is to be devoted to a public meeting, at which papers will be read and discussions follow. Several gifted women outside of the Unitarian church are to contribute papers for these occasions. At the last meeting of the Alliance a letter was read from those having the missionary work in charge, showing the plan of concentration of effort, to which this church hopes to make some contribution during the year.

Meadville, Pa.—A parish paper has been launched under the editorship of the pastor, and is called *Good Tidings*. Its three opening quotations are from Paul, Carlyle, and Minot J. Savage, and set forth the high ideals, the need of service, and the enthusiasm of faith. The purpose of the paper is given by the editor as follows:

"The beginning of a new enterprise such as this is rather a time for prayerful thought than for confident promises; but we may state, in general, that the purposes for which *Good Tidings* is published are these: first, to furnish means of intercommunication among the members of the church by which it is established; second, to provide an explanation of our message and mission for the benefit of those who may not fully understand it; and, third, to secure to all who are interested in our church movement, or who may care to become readers of this paper, such words of faith, of hope, and of counsel as may further the religious life. Nothing that is elevating to mind or character will be foreign to our interest. While *Good Tidings* wishes first of all to be a parish paper, it wishes also to bear to as many as will follow its pages, whether of our church or not, such an interpretation of our common life as shall make it seem divine, and of the world in which we live as shall cause it to be a true house of God, a gate of heaven."

Missouri Valley Unitarian Conference.—"The churches of the above-named conference take this method of expressing their appreciation of the work of Rev. T. B. Forbush in the Central West; and they regret that the financial condition of the American Unitarian Association is such that he can no longer be retained in the field. During the seven years he has been among us he has proved himself a wise and faithful counsellor and a thorough Christian gentleman. His presence and word at our conferences have been an inspiration and a delight. The churches of the conference feel that they owe him much for his encouragement and commendation. His help in all ways has been exceedingly valuable. We think his withdrawal is a great detriment to the churches, and wish the affairs of the American Unitarian Association were in a condition for him to be retained.

"*Resolved*, That the original resolutions be sent to the secretary of the American Unitarian Association, that a copy be sent to Rev. T. B. Forbush, and that copies be sent to the *Christian Register* and the *Unitarian* with a request that they be published."

Adopted by the congregations of the Unitarian church, Carthage, Mo.; All Souls' Unitarian Church, Kansas City, Mo.; Unity Church, St. Joseph, Mo.; First Unitarian Society, Topeka, Kan.; Unitarian society, Lawrence, Kan.; Unitarian society, Wichita, Kan.

Oakland, Cal.—The work is well under way. The Ladies' Society meets regularly. A book of addresses of church members has been published. The Starr King Fraternity has begun its work with a course on the general subject of "Social Progress and the Development of Personal Ideals"; September 11, "The Nature and Laws of Personal Life"; September 25, "Greek and Christian Ideals in Modern Life"; October 9, "The Ethics of Social Reconstruction." The full program of lectures, socials, musicals, public discussions, and literary evenings, covering every Friday evening of the coming season, is in press. A unique literary entertainment in McDonough's Opera House is

also planned. The pastor resumes evening services in September. The topics of his new series of lectures, on "Heroes of Free Thought," are given elsewhere.—*Pacific Unitarian.*

Reading, Mass.—The Christian Union Church, of which Rev. Frederic J. Gauld is pastor, celebrated the twenty-fifth anniversary of the dedication of the present church building on September 14. An historical address was delivered by Mr. Horace G. Wadlin, vice-president of the American Unitarian Association. The following ministers have filled the pastorate: Rev. J. B. Fairchild, Rev. C. W. Heizer, Rev. C. J. Staples, Rev. D. C. Stevens, Rev. John B. Green, Rev. Frederic J. Gauld.

Salem, Mass.—The pulpit of the First Church will be vacant October 1 by the resignation of Rev. George C. Cressey, who for six years has been the pastor of this ancient church. Mr. Cressey carries the best wishes of his many friends in Salem and vicinity to Northampton, where he is to take up the work of the Unitarian parish.

The sympathy of Rev. Mr. Towle's host of friends is extended to him on the occasion of the sudden death of his brother, George M. Towle, Esq., of Boston.

Rev. G. D. Latimer preached at the North Church, September 6, for the first time since the summer vacation, which he has spent in Paris and the south of France.

The Barton Square Alliance has been active all summer, having held several special meetings and completed some alterations in the smaller rooms of the church. The ladies have been earning money to pay for the alterations; and at a special meeting in September they told of the great variety of ways in which the money was earned.

Plans are being formed for study class and lectures for the coming season.

San Francisco, Cal.—First Church: The congregations have kept up very well for summer months. Rev. Mr. Eliot preached on August 2, and Rev. Roderick Stebbins occupied the pulpit on August 9. The Sunday-school anniversary was celebrated on the 16th in the usual simple manner. Addresses were made by Mr. Charles A. Murdock and by Dr. Stebbins. As each scholar passed out, a little bouquet was presented as a souvenir of the forty-third birthday.

Rev. W. G. Eliot, Jr., bade farewell to the church on August 23. He declined a farewell reception, preferring quiet hand-shaking at the conclusion of the morning service. Dr. Stebbins preached the sermon, the subject being "Manliness." He closed with a tender and fitting allusion to his associate, for whom he expressed deep respect and regard.

—The Second Church resumed its services after vacation with considerable enthusiasm. All the societies are under way, with good prospects. In the Sunday-school a new map of Palestine is on the wall, and a faithful corps of teachers present the lessons in the life of Jesus. Van Ness Fraternity has a "testimonial" for its pianist, Mr. Frank S. Norman, set for September 2, at Music Hall. Unity Club is studying Florence, and announces two lectures in September by Prof. Diggs of Stanford University. The dates are September 8 and September 22, and the subjects "A Walk in Florence" and "Selfculture through the Vocation."—*Pacific Unitarian.*

Sheffield, Ill.—The six weeks' vacation is over. On September 6 services were resumed. During the interval the doors were, however, not closed. Workmen were busy remodelling the parlor, which is under the control of the Ladies' Society. They have spent something like $300 upon the work, but they feel well repaid for the expenditure. The new parsonage, which is to be furnished by Thanksgiving, is already under way. Like most things that the Sheffield church undertakes, it will be a credit to their energy and self-sacrifice. The hard times, though felt here as elsewhere, will not be allowed to seriously interfere with the church work. There is earnest talk of a kindergarten under the management of Mrs. Hunter. The pastor, Rev. S. M. Hunter, has been preaching a series of four sermons on "Beginning Again," "Physically," "Mentally," "Morally," and "Spiritually."

Springfield, Mass.—The doors of the Church of the Unity, having been closed for a month, were thrown open to its congregation on the first Sunday in September.

On that Sunday and the Sunday following strangers occupied the pulpit.

September 20 the entire congregation gathered to welcome the pastor, Rev. Bradley Gilman, on his return from his trip across the water. He gave an interesting discourse embodying some of his observations and reflections during his journey.

The evening service and the Sunday-school of the Church of the Unity will be resumed on the first Sunday in October.

Traverse City, Mich.—Early last March Rev. T. P. Byrnes of Manistee, Mich., visited this place to see what interest could be awakened in liberal religion. Two midweek addresses were delivered to small but interested audiences, and a desire awakened for more of this kind of religious ministration. Accordingly, a temporary organi-

zation was completed; and arrangements were made for Mr. Byrnes to carry on a summer campaign in July and August. A small hall was secured; and for the first six Sundays about fifty people attended each service with remarkable regularity, considering the heat and discomfort on some of the Sundays. It was mostly the same people that attended each Sunday. They came together as strangers to each other; but they soon became acquainted and bound to each other by the ties of religious fraternity. On the seventh and eighth Sundays four meetings were held in the beautiful and well-equipped Opera House, where audiences of four and five hundred people attended. At the close of the eighth Sunday, Mr. Byrnes having to return to his parish in Manistee, the question of the future was discussed, and the almost unanimous opinion of those interested was to go on with the movement.

The following permanent officers were elected: Dr. J. K. Elms, president; Mr. Thacker, secretary; George Hargraves, treasurer. A committee of three ladies and three gentlemen were appointed to solicit for subscriptions to support a regular minister. The owner of the Opera House volunteered the free use of the Opera House for morning service, and only asked for a slight remuneration to pay for the electric lights in the evening.

To sum up, Traverse City is a growing town of eight thousand people, as a result of these eighteen religious services, the distribution of over two thousand tracts at the meetings. There is already a popular interest in liberal religion here, the practically free use of a building more beautiful and comfortable than any church in the place, a nucleus of fifty or sixty enthusiastic people, representing about twenty-five families. These facts make Traverse City to-day one of the most promising fields in the State of Michigan for a man or woman to settle and build up a helpful church.

Westerly, R.I. Although the Church of Our Father is an infant in the Unitarian family, it promises to become a very deserving member of society. Through the untiring efforts of Rev. R. S. Loring of Cambridge, Mass., who was our pastor for the past summer, our church was recently reorganized under its new charter. On August 27 a business meeting was held, and the following officers were elected: E. H. Buffum, president; C. W. Willard, vice-president; George H. Babcock, treasurer; Frank W. Dewey, clerk. The treasurer presented his report, which showed that over a thousand dollars had been raised and expended. The property of the society is covered by an insurance policy, and its funds are steadily increasing. The Sunday evening services have been well attended; and, as some of the prominent Unitarian clergymen will preach for the next few months, the congregations will probably be very large. During the month of September we have had very helpful and uplifting sermons by Rev. Herbert Mott of Providence, Rev. Mr. Savary of Boston, and Rev. W. H. Spencer, secretary of the Channing Conference. Rev. Dr. Edward Everett Hale has promised to preach some Sunday evening at the first opportunity, and we are looking forward to his visit with much pleasure.

Western Unitarian Conference.—Owing to the distractions of the Presidential campaign, it has been thought wiser by most of the State conferences to postpone the fall meetings until after the election. Beginning with the week following the election, we hope to have a series of meetings in the different States that shall help to kindle the religious enthusiasm of our churches. Mr. Batchelor and Mr. Horton of Boston have consented to be present at that time, and we expect other speakers to assist us in getting our gospel before the people.

We hope, also, that the financial condition of our churches will improve as the year goes on. At the annual meeting of the Western Unitarian Conference in May it was wisely determined to prevent any deficit at the end of the year by guaranteeing the necessary expenses for the whole year. The churches and individuals at the conference bravely pledged nearly enough to accomplish this result. Half of the money thus pledged was made payable on or before the 1st of November. Several of the churches have already sent us the sums pledged, and we trust that the others will follow their example.

Wollaston, Mass.—We quote from the admirable little parish paper published by the Angelus Brotherhood:—

"The year before us bids fair to be an important one, as much, if not more so, than many of its predecessors. From the time in the early days of 1889 when the ladies were able to pay for the land on which our church stands through the period when we watched the building itself, which, through the strenuous efforts of the gentlemen of our society, we were enabled to see erected, our energy has never flagged. Furnishings for our church and hosts of other little things necessary to make it complete it was our joy and privilege to contribute. We were always willing, and often able, to reach out the helping hand, and give assistance and comfort outside our church in time of need. When we realize the vast amount of work which we as a society have accomplished, and note the success which has crowned our labors, we are justly and righteously proud."

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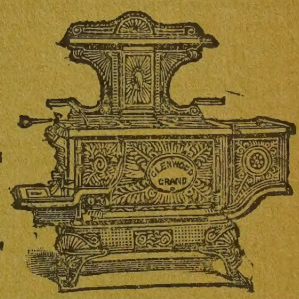

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